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Christian Union Relative to Baptist Churches

Articles Previously Published with Writers and Place of Publication Indicated.

PRICE, 40 CENTS

SUNDAY SCHOOL BOARD
SOUTHERN BAPTIST CONVENTION
NASHVILLE, TENNESSEE

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SUNDAY SCHOOL BOARD
Southern Baptist Convention

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Foreword From The Editor

It is nothing new to issue in book form what has been published previously. Indeed the Sunday School Board itself, following worthy examples, once issued a book of that kind—The Baptist Message. The contents of the present volume appeared first as articles in religious weeklies, except one number which is taken from a book as fitting into our scheme. The source of each piece and for the most part their authors are indicated each in its proper connection.

Evangelical Christians

Baptists have always been accorded a place of honorable rank among evangelical Christians. This was true even when the word evangelical was held more strictly in accord with New Testament ideals and standards. It came no doubt because Baptists insist upon the spiritual character of their churches, the experiential conception of their doctrinal life, and their heroic and triumphant efforts for the furtherance of the gospel. As a great people they stand for what may be called the universals of Christian belief and practice. With others they believe in Christian unity, in the brotherhood of believers, and would welcome Christian union after the New Testament program.

The Unit in the Christian System.

In the matter of salvation the individual man is the unit; in organic Christianity the individual church is the unit. So it appears throughout the New Testament. Men are saved one at a time. Regeneration comes by units, the individual man being the unit. Repentence and faith are

personal, individual acts. Everyone must give account unto God for himself. There is no room for proxy in the New Testament order, either here or in the final judgment. This needs constant emphasis in all religious thought and activity.

Along with this and of equal moment the individual or local church is the organic expression of the gospel system. We do not find The Church, of the New Testament, but the churches. The church of Christ was first one, as the church at Jerusalem; then more than one, as the churches of Asia Minor and the churches of Galatia, then a great many as men and women turned to the Lord and were gathered into churches—each church professedly a spiritual body, separate and distinct, independent and complete in itself, yet in fellowship and cooperation with the others.

This at least is the New Testament ideal and furnishes the only basis of correct church polity for all times. For example, "the church of God at Corinth," and "Behold, I stand at the door (of the church at Laodicea) and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me"—the individual person and the individual church. "He that hath an ear, let him hear what the spirit saith unto the churches." So it was at the first, so it must be now.

The Need of a Common Standard.

Christian union requires a common standard, and no one denomination or Church can furnish that common standard in its own faith and practice. Many clocks running in the same time must have a common regulator, a sure test for constant reference. If there is to be oneness of walk among the followers of Christ, agreement in faith and practice, modern Christianity must revert to the original New Testament type with the New Testament as the one supreme standard. By this we must stand or fall.

An English writer has stated with great emphasis the following facts and factors in the Christian system: the Deity of Jesus, the Supremacy of the Scriptures, the Empire of conscience, the Sanctity of the single church. These will serve as base lines to guide us in our thinking and belief, to shape our conduct in Christian life and endeavor. If one thinks aright on these primal, essential things, he cannot go far astray in other matters. These four—the Deity of Jesus, the Supremacy of the Scriptures, the empire of conscience, the sanctity of the single church—will serve as pillars in the temple of Christian union when the building time comes. Surely even now Christians of every name might unite to give New Testament emphasis to these four things in which the way to oneness is manifestly so plain and open.

Christian Union Something Distinct.

Baptists have their own view of Christian union, and that view may be traced in the pages that follow. They do not count themselves a Church as others claim for themselves. For example, Presbyterians, as they would say, are a great Church with a people, but Baptists are a great people with churches, located as conditions and circumstances may require. Gathered in these several churches Baptists have their Sovereign, are professedly a saved people through individual faith in Christ as Lord, a baptized people following a baptized Savior, and have set themselves to fulfill the commission committed to their trust.

Their organic and cooperative life finds expression and fellowship in these sereral churches, drawn together by a common experience and common faith. "Fellowship in its highest form is an *affinity*—and affinity means an inherent, inevitable coming together, like seeking like, and forming the union of many into one. The fellowship of believers in church relation is a kind of fourfold affinity, a fourfold cord or bond of

union, at once their bondage and their liberty, their life of service and their crown of rejoicing."

"Church fellowship is fourfold in character as set out in a preceding chapter, and is based upon a fourfold affinity: (1) Fellowship in conversion—*spiritual* affinity from a common experience of grace; (2) Fellowship in doctrine—*doctrinal* affinity, oneness of belief and practice in the things commanded by Christ; (3) Fellowship in the ordinances—*ceremonial* affinity, holding the same views as to baptism and the Lord's Supper in their spirit, form and purpose; (4) Fellowship in service—affinity of common interest and purpose, fulfilling the will of God in a cooperative church life, and serving God on God's plan according to his commandments." (Our Church Life, page 145.)

Something like this formula of the fellowship in Baptist churches, as their bond of union and art of living together, will be essential in any larger union that may be contemplated among Christians.

Giving Baptism Its Rightful Emphasis.

In the following pages baptism is given a large place for three reasons: (1) It holds commanding position as ordinance and requirement in the New Testament; (2) Baptism though not basal is yet vital and essential in the consideration of Christian union; (3) The Baptist view of any movement looking toward Christian union will be largely influenced and in part controlled by their view of baptism—not in any narrow or contentious sense, but the great ordinance must be taken in the fullness of its New Testament meaning, spirit, form and purpose. What will become of the ordinances, and what shall be done about the Great Commission with its baptism bearing witness to the Godhead—these cannot be minor questions in any effort to unite the followers of Christ.

They may indeed become the very center of loyalty to him. Baptism was not at the first either the cause or occasion of

division, but Christendom will not be reunited until this great ordinance, so full of wonderul and didactic meaning, has its rightful adjustment and is accorded New Testament position in modern Christianity. There is need for fresh study of the ordinances in their relation to Christian history, doctrine, experience and life, as set forth in the New Testament.

And this more than we dream, perhaps, may bring a return to primitive Christianity and so prove the highway to Christian union. It is a wonderful story these ordinances tell—Baptism and the Memorial Supper, if only they be allowed to speak their words untrammeled and unembarrassed. There is scaracely a fundamental doctrine in the whole Christian system that does not get didactic emphasis with illumination and power in one or both of these ordinances.

The plea for their rightful place and meaning is the Baptist plea and part of their contribution to Christian union with all who love our Lord Jesus Christ in sincerity and truth. We make him King in everything, even in his ordinances, symbols at once of cross and coronation. No one ever saw the cross ablaze in the sky, but it can be seen in the Memorial Supper. The Crusaders never found the Holy Sepulchre, but in the baptismal grave we view afresh the new tomb of Joseph of Arimathaea.

Preliminary to Christian Union.

There is need for a larger study in principles and how to apply them. The term Christian Union, in current discussion, is of uncertain meaning, especially as used by those most insistent in advocating the theory.

In the title of this volume and throughout this foreword, I have simply followed its general use, and confessedly with indefiniteness of meaning. There is much of union already among the followers of Christ throughout the world—oneness

in the fundamentals and essentials of the gospel system. Good will come, however, if greater and more general emphasis be given to the universals of Christian belief and practice.

Meanwhile there should be constant and painstaking care to quadrate all our thinking with the New Testament in the faith of the gospel, the faith once delivered to the saints. The people who do this most effectively will make the largest contribution to the only Christian Union possible and worthwhile, namely, oneness in Christian belief, teaching, obedience and ministries—a return to New Testament simplicity of faith, spirit and life.

This achievement may be ideal and not possible; yet it is worth the best we can give of heart and mind, each one in his own place and in the fullness of personal obligation and responsibility, following or uniting with others as others follow Christ and speak his word.

The New Testament Standard.

Coming to the heart of the question: How far will Christian people of whatever name commit themselves to the following items of agreement, as preliminary and conducive to Christian Union?

1. To cultivate the New Testament spirit in the brotherhood of believers,—the brotherhood having its base and bond in a common experience of grace at the foot of the cross, the spirit in which Ananias of Damascus said, "Brother Saul."

2. To give emphasis by all possible means to the scriptures of the Old and New Testaments as the revelation of God—divine in authorship, origin and character, the one supreme guide in Christian belief, obedience, loyalty and life, "the man of our counsel and the lamp to our feet."

3. To pledge ourselves in the interest of Christian union to promote what we agree the New Testament teaches, and to

cultivate loyalty and obedience to its standards and ideals in our church creed, character and conduct.

4. To seek with diligence and care the efficiency of the particular or local church with its functions and ordinances; (1) giving New Testament emphasis to its exalted character, mission and purpose; (2) counting it God's plan of service, God's chosen method for the expression of his kingdom among men, and his appointed instrument for the furtherance of his gospel.

Do these four items set the standard too high? Are they insufficient and not comprehensive enough? Will they not help to straighten out the somewhat tangled and incongruous condition of modern Christianity? Will they not make for solidarity, beauty and efficiency among those who follow Christ and serve in his cause? May not a great people—any great people—accept these four items as a worthy standard for themselves, and hold them up as a noble challenge for oneness among all who love our Lord but who now differ and stand apart?

Surely something close akin to this line of thinking and movement is essential and conducive to that oneness in discipleship for which our Lord prayed. It marks somewhat at least a definite program, serves as a banner under which we march, indicates the lines of genuine progress, and will contribute to the final conquest.

J. M. Frost.

Nashville, Tenn., Dec. 31st, 1914.

The Baptists and Church Union.*

There can be no doubt that the division of the Church of Christ into a large number of denominations is a sad spectacle to the non-Christian world. There can be no doubt that the divisions in the Church of Christ result in waste and loss of energy and general inefficiency. On the other hand, the organic union of Christendom is unthinkable as long as Christian men see things as differently as they now see them. We must be loyal to Christ as we understand loyalty, and we must not stultify ourselves. Our Baptist position is lucidly stated in a letter written a while ago by Dr. Edwin C. Dargan, of Macon, Georgia, to *The Churchman*, of New York. In this letter Dr. Dargan said:

Three great sayings of Paul will state them for us: "Bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5); "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3: 17); "Giving diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3). Loyalty, liberty, unity, these three; and the greatest of these is loyalty. Loyalty maintained, liberty respected, unity in large measure and in some form will be secured. Can we predict that ultimate and as yet unattained form? Probably not; but the present situation suggests that it will not be doctrinal uniformity, nor a dominant organization, but a guiding and controlling spirit of fellowship, and out of this, such co-operation as may follow without surrender of liberty or sacrifice of loyalty."

*The Watchman-Examiner, Nov. 26, 1914, New York.

I.

Causes for Decline of Early Christian Churches*

W. J. McGlothlin, Ph.D., D.D., LL.D.

One of the saddest chapters in Christian history is the story of the declension and practical disappearance from the ancient world of the apostolic churches, and with them some fundamental Christian truths and ideals. The causes of this decline are of vital interest to the Christian world today, because China's history is in some respects quite like that of the Roman empire. Opinion will differ as to these causes. My convictions follow:

1. The fundamental reason for the decline was the absorption of pre-existing elements from the religions and life of the empire. The churches were not kept pure. They went too far in accommodating themselves to existing thought and practices. The very essence of Christianity was sacrificed to the principle of inclusion, thoroughness of religious conviction gave way before rapidity of conversion. A Greek and Roman Christianity was soon developed, just as some people are today talking of the necessity of an Oriental Christianity in the East. This may mean that Christianity is to be assimilated to the Orient rather than the Orient to Christianity.

2. Besides the fundamental tendency to assimilation found in all mission lands there were many special conditions that contributed to the disappearance of the apostolic churches. An important factor was the predominance of the great city churches. The democracy of the churches and the equality of their members soon disappeared in the growing dominance

*In Baptist World, June 18, 1914, Louisville, Ky.

of these great churches and their bishops. The Roman government was a series of autocracies, each dependent on one above it up to the emperor, and the churches very quickly began a governmental evolution which finally ended in the production of the Roman Catholic Church which is in government a complete reproduction of the Roman empire.

3. Moreover, the Christians failed to provide for a Christian education. In its earliest days Christianity appealed to the uneducated masses; they were ignorant, full of superstition, mentally and morally incompetent. The necessity for diligent instruction even of Jews was felt by Jesus, who devoted much of his time to teaching. Paul revisited his churches at every opportunity to confirm and instruct them. The New Testament books were not collected for many years after their composition, and were not then circulated diligently. The Jews who were instructed in the Old Testament rejected Christianity as a people, leaving its propagation to converts from heathenism after the end of the first century. This was an unspeakable loss to infant Christianity. A few educational missionaries like the apostles working in the second and third centuries, would doubtless have made the history of Christianity quite different from what it actually was. It was left to Gentiles who were not very well educated themselves, who knew nothing about religious education and who did little or nothing to perpetuate the educational traditions of Jesus and Paul. The consequence was a rapid drift away from the moorings of early Christianity.

4. State support and control, beginning with Constantine, was a prolific source of corruption and decay. Christianity became a department of state, a social and political movement to be espoused or opposed on other than religious grounds. Not a man saw the danger at the time, at least no protest has survived to the present time. And yet this alliance between

the state and the church was one of the most fateful events in the whole history of Christianity. There are centuries of struggle yet ahead of the Christian world before the evil effects of that act will be transcended. It was a dangerous incident to Christian success and outward victory, and lies right across the path of every nation which is passing from a non-Christian religion supported by the state into the Christian fold. Inevitably there is a tendency to put Christianity in the room of the old faith in its relation to the state.

5. Another change which gradually came over the apostolic churches and corrupted their fundamental character was the externalizing and institutionalizing of the whole plan of salvation. Originally salvation was an inner spiritual change wrought by repentance and faith in Jesus Christ. The whole transaction was voluntary and spiritual. The simple ceremonies which were practiced were intended to proclaim in a dramatic and pictorial way the truths which were preached by word of mouth, and they had no other significance. They appealed to the intelligent spiritual nature just as preaching did. But this was not the way the Jews and the heathen thought about religious ceremonies. To them these ceremonies had a sort of magical power to remove guilt and renovate the soul in the very performance of the ceremonies even upon unconscious children. It is not, therefore, strange that such views speedily began to be absorbed by Christianity. Baptism and the supper gradually became in their thought religious mysteries with magical powers, effective in their operation even on the unconscious infant. Salvation was externalized and ceremonialized; repentance and faith as the basis of conversion dropped out of sight and with them the distinction between the church and the world. Through the door opened by baptism the world flooded into the church, and the marvel is that Christianity, even in a weakened and

corrupt form, survived this shock. Its survival is a powerful testimony to its essential spiritual power.

These are the principal causes of the decline and disappearance of the apostolic churches, and account largely for this great calamity. All these dangers still lie across the path of modern Christianity, especially on the mission fields, and they are most dangerous where the success and promise are greatest.

II.

"What We Believe."*

A lady who has gained an enviable position in her chosen profession, and who had been since childhood days a member of a Baptist church, asked that her name be dropped from the church roll. On being questioned as to her reason for taking this step, she replied that she did not know what she was, but knew she was not a Baptist. With no other explanation, she cut loose from all moorings which represented any definite form of faith in God and Jesus Christ. Naturally such an individual is now doing nothing in any sphere to anchor other souls which are drifting on the wide uncharted sea. Her writings may be read, but no light is found therein. She has no satisfactory answer to any groping soul which is seeking an answer to any one of the great and pressing questions of life. This brings us face to face with the fact that in order to be a Baptist one must believe something. In fact, he must believe some very definite things. Any person whose mind is so broad, and perhaps thin also, as to be incapable of receiving a definite impression from a definite truth, does not belong in a Baptist church.

Our attention has been called to a "A Little Lay Sermon,"

*Religious Herald, Editorial, July 18, 1912, Richmond, Va.

delivered to all who have any denominational conviction, through the editorial column of a daily, in which we are informed that "what people do" and not "what they believe," is now the standard of measure. Never since the days of Adam did a writer place the cart before the horse with more exactness than in that instance. We confess with shame that many Baptists are doing precious little that is worth while, but these same ones believe precious little. If I believe the building in which I am now seated to be on fire, then that belief will quickly cause me to determine what I shall do. Belief precedes any intelligent and purposeful action. "The Little Lay Sermon" would tear down all denominational fences, regardless of whether or not any good purpose is served by them.

Simon Peter was asked not to be governed by any conviction. If he should express himself and stand by his convictions, he might hurt somebody's feelings, and would be called narrow. But he said he must speak and act by the things which he had seen and heard; in other words, what he did must express what he believed. In spite of his narrowness, Peter's life and influence still abide, while some of the broad-minded ones who lived centuries later have died and even their footprints on the shores of time have disappeared, They stepped too softly and not often enough in the same path. Martin Luther believed some very definite things. He also was considered narrow. He was not willing to fellowship anybody simply to appear broad-minded and liberal. And yet, by staying in his narrow path he reached somewhere and did not simply gallop over a broad field in a circle, and stop where he started.

Baptists might add more numbers to their membership by professing to stand for nothing except what everybody else stands for. Even then we might add nothing worth while,

for, we call heaven to witness, larger numbers is not the sorest need in the average Baptist church today.

Yes, we must confess that we still believe something definite. To co-operate is one thing; to compromise is another. Baptists will answer to the charge of failure to compromise, at least some of them will, But, as a denomination, we cannot justly be charged with failure to co-operate with all good people in any worthy effort to destroy the powers of sin, to relieve the oppressed and to exalt the Christ.

Williams, and Holmes, and Clark, and Craig, and Harris, and Waller, and Weatherford, and others were, in the estimation of some people of their day, much cramped by their convictions. Yet they did not live in vain. Spurgeon, in England, and Broadus, in this country, had denominational convictions.

What Adoniram Judson did in India one hundred years ago was determined by what he believed. Having been sent out by the Congregationalists, he broke loose from them and gave up any assurance of support from them or anyone else, because he believed that God's word was not in accordance with the teaching of that denomination. Had Judson yielded his convictions and compromised his belief, would he have done a work for which Baptists, or anyone else, would today be raising a fund of one and one-quarter million dollars in his honor?

We had as well recognize that the head and not the hand is the seat of authority; and that a more willing and active hand will come only from a convinced head and a regenerated heart.

III.

"True Center of Christian Union."

J. M. Frost, D.D., LL.D.

"We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried." (First article from the Confession of Faith most commonly used in Baptist Churches.)

Old and New Testaments.*

But "the word of God as contained in the Scriptures of the Old and New Testaments is the only rule whereby we may glorify and enjoy him," and we must not separate between them or make any division in our recognition of their supremacy and authority in our teaching and life.

The Old Testament is the bed-rock of our New Testament faith. Yet by itself the Old Testament is an unfinished product, calls for completion in the coming of another, bears in itself the promise and potency of the New. Its word was not finished, its song was broken midway its loftiest strain, its final message had not come. The most advanced of the Hebrew people were in expectation waiting for the salvation of Israel.

The New Testament Standard.

In the fullness of time, however, God lifted the curtain, opened the gate, and the desire of all nations came; with his

*School of the Church, pp. 179-183, Fleming H. Revell Co., New York.

coming came the New Testament period, and then the New Testament Scriptures. The New must not be detached from the Old, and is best understood in the light and glory of the Old. With the new period came also the making of new history, the bringing in of new energies, the conservation of new forces. In peculiar and distinct sense the New Testament is the exponent and standard of the New Testament church, setting forth its nature, spirit and mission, its doctrines, ordinances and ministries. It discloses God's purpose of redemption, becomes his messenger of light and salvation to all the ends of the earth. Wherever the Scriptures may go in triumph and power, whether the Old Testament or the New, "the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intent of the heart."

The New Testament especially, as the embodiment of Christ's teaching and the expression of his authority, is in his church for its instruction, its government, the expansion of his kingdom. It is the one standard of church faith and practice, otherwise the Christian world is at sea, without chart or compass. We may differ in our interpretation of the Scriptures, but cannot question their right to rule the heart and life in principle and practice. This goes further as a principle, is more explicit, and demands more, than the slogan of the Reformation: "The Bible, the Bible alone is the religion of Protestants." As "the rule of faith and practice" the Scriptures are sufficient and vital, universal and supreme, imperative and must command the creed, the conscience, the conviction, the church relation of all who bear the name of him whose name is above every name.

This is the faundamental principle in Christian doctrine, as obedience to Christ is the fundamental principle in Chris-

tian life; it will not admit of controversy or question. The closer we come to the New Testament without swerving from its sense and spirit, the closer then shall we come to Christ in doctrinal fellowship and teaching. This is the one sublime rule of life common to us all. To walk with him in doctrine, to sit at his feet and learn of him, is the outcome and crowning glory of that personal faith in him which saves, and which honors him as Savior and Soveriegn.

Following Where the New Testament Leads.

Oneness in the experience of grace, with the New Testament as the common standard of authority in life, should easily open the way for oneness in Christian belief and practice. This would do much to symphonize the discordant note too often heard among the followers of our Lord. The oneness for which he prayed did not, we may be sure, contemplate a conglomerate creed, or a disregard for those things which he commanded, or the setting at naught the doctrines everywhere prevalent in his teachings. That oneness will come when it comes, in the brotherhood of believers and in the universals of Christian belief and practice as measured by the New Testament, in what it teaches as doctrine and requires as faith and obedience.

We must not fear nor hesitate to make appeal to the New Testament as the supreme standard, or to follow where it leads. This means to believe its doctrines and precepts, to speak its words as words of weight and authority, to have its spirit in personal experience, to live its life for Christ's will and way. We speak not of a dead book, or of a mere code of law, or 'set of rules,' but of that living word which in its contents is a powerful, spiritual dynamic for making things new, revolutionizing and transforming the heart, regulating and ruling the life. The New Testament, vitalizing in its great

doctrine, stands for the kingdom of God among men, makes for righteousness and peace and joy in the Holy Spirit, whether with one by himself or with many associated in the church.

It is the very genius of the Scripture in its doctrine and spirit, to make itself known in the character and life, through the preaching and teaching of all who come within its power and experience. The gospel in its very essence is diffusive like the fragrance of the flower, or the perfume of the alabaster box. The believer in Jesus as his Saviour has something to tell, and the word of his heart is but an echo of the Scripture word and thought. His language is the language of Zion. It may be told him in the secret of his soul, but he will publish it from the housetop. Its light cannot be hid, its voice cannot be hushed. Its message is an open message, its word is on the wing, to make Christ known, as to his teaching, his walk among men, his death to save from sin, and as to what he would have men do.

Christianity, Church and Christendom.

These are three masterful words in the world's vocabulary, and represent the mightiest facts and factors in the world's history. They are not identical in thought, not coterminous in meaning, but they center in Christ separately and conjointly, and bear powerful testimony in his behalf. They have their fixed place in all art and science and literature, in all the movements of distinction and renown since he came. They are of the New Testament, the triumph and product of its principles. Their testimony is cumulative, and moves with every increasing power.

Had not Christ lived, there would be no Christianity; had not Christ died to save the lost, there would be no church; had not Christ risen from the dead and led captivity captive, there would be no Christendom. History is history, and

cannot be undone, nor can its meaning be changed. The fact of the cross with its doctrine is fixed in the calendar of God and man, as God's stupendous effort of love to save from sin. We need not argue for the sun, since the sun is shining, nor for Christ, since the sun of righteousness has risen with healings in his wings, and the nations of earth are singing his praises.

The word church is used here as throughout these pages, to designate the church of Christ in its individual local character, multiplying itself through the centuries, and in its organic life bearing testimony to Christ throughout the world. It is an educational institution, restricted as to curriculum. but rich and powerful in educational products. In its very heart, and because of its doctrinal and spiritual forces, the church is dynamic as a propaganda of New Testament principles. This is the outflow and inflow of its life, its missionary spirit, principle and policy; to be unmissionary means its death. This is inherent and fundamental in the corporate life of the church, both as commanded by our Lord to teach the things which he commanded, and also from the mighty impulses of its new life and joy.

IV.

The Deity of Jesus Christ*

THE BASIS FOR CHRISTIAN UNION.

BY REV. L. N. SIRRELL.

I shall not dishonor my Lord by any investigation of the question of his parentage, or spend any time in considering the incidents of his birth as related by the evangelists. I am content to take the Bible, the inerrant Word of God, as my sole authority. I shall not impugn the credibility of the wit-

*Watchman-Examiner, New York, Oct. 8th, 1914.

nesses or cast any discredit on their evidence. And as the Scripture is the sword of the Spirit, it would seem better for us to prove its efficiency by use against sin and Satan, than make examination of its makers and its quality. It is our only weapon. It has been proved efficient in other hands. And having satisfied the faith of many millions in the past. having been tested and tried through many years and many vicissitudes, it will be enough for us, and I shall not cite you any other proofs.

The supreme test of discipleship was and still is embodied in the question of the Master, "What think ye of Christ; whose son is he?" Our answer to this question decides our spiritual condition and is the determining factor in our spiritual destiny. Therefore it is of the first importance that we answer this question aright. For unless we are convinced that he is God, we have nothing on which to rest our souls, our faith is vain, and we are still in our sins. Neither does his claim to deity depend upon his miracles. The reverse is true. His miracles depend upon his deity, for with God nothing is impossible.

And as there is an abundance of evidence quite apart from the Scripture passages in dispute, we need not depend upon them. With the open Bible, then, with an attentive ear to its voice and a prayer for the guidance of the Holy Spirit, let us reverently seek the truth.

1. In the first place we accept Jesus Christ as very God because *the names of God are given to him.* "In the beginning was the Word and the Word was with God and the Word was God." Jno. 1:1. "The great God and our Saviour, Jesus Christ." Titus 2:13. "God was manifest in the flesh." 1 Tim. 3:16. "Christ who is over all God blessed forever." Rom. 9:5. "And we know that the Son of God is come. This is the true God and eternal life." 1 Jno. 5:20.

That the Jehovah of the Old Testament is the Jesus of the ew Testament is demonstrated by a comparison of Isa. 6 d Jno. 12:38-41. Phill. 2:5 and John 5:18 are added oof, if more is needed, for this first proposition.

2. *The attributes of God are ascribed to Jesus Christ.*

(1) The attribute of eternity.

"Whose goings have been from of old, from everlasting." icah 5:2. "In the beginning was the Word." Jno. 1:1. Which is which was and which is to come the Almighty." ev. 1:8.

(2) The attribute of omnipotence.

"The mighty God, the everlasting Father." Isa. 9:6. "All wer is given to me in heaven and in earth." Matt. 28:18. Christ the power of God." 1 Cor. 1:24. "He is able to bdue all things unto himself." Phill. 3:21. "The head of . principality and power." Col. 2:10. "Upholding all ings by the word of his power." Heb. 1:3.

(3) The attribute of omniscience.

"Jesus knew from the beginning who they were that be- veth not and who should betray him." Jno. 6:64. "No an knoweth who the Father is but the Son." Luke 10:22. Christ the wisdom of God." 1 Cor. 1:24. "Because he new all and needed not that any should testify of man, for knew what was in man." Jno. 2:24, 25. "Lord, thou nowest all things." Jno. 21:17. "Thou, Lord, which nowest the hearts of all men." Acts 1:24. "In whom are d all the treasures of wisdom and knowledge." Col. 2:3. I am he which searcheth the hearts." Rev. 2:23.

(4). The attribute of omnipresence.

"Where two or three are gathered together in my name there n I." Matt. 18:20. "I am with you alway." Matt. :20. "The fulness of him who filleth all in all." Eph. 23. "He is before all things, and in him all things con-

sist." Col. 1: 17. "The attributes of God the Father a
ascribed to him, such as life, self-existence, immutabili
truth, love and holiness, all of which are credited to Christ
such connection sas show that the terms are used in no secon
ary sense, nor in a sense predicable of a creature.'

3. *The works of God are ascribed to him*

(1). In creation.

"All things were made by him." Jno. 1: 3. "For by h
were all things created." Col. 1: 16. "He made the world
Heb. 1: 2. "The heavens are the work of thy hands." He
1: 10, Psalm 102: 25.

(2). In Providence

Col. 1: 17, Heb. 1: 3, Matt. 28: 18.

(3). In redemption.

"Mighty to save." Isa. 63: 1. "Able to save to the u
termost." Heb. 7: 25. "In whom we have redemption
Eph. 1: 7, Col. 1: 14. "The Son of man hath power on ear
to forgive sins. Matt. 9: 6. "Who can forgive sins b
God alone." Mark 2: 7. "Who is this that forgiveth si
also." Luke 7: 49. "Remission of sins should be preach
in his name." Luke 24: 27. "That he might sanctify a
cleanse it" (the church) Eph. 5: 26.

(4). In judgment.

"We must all appear before the judgment seat of Christ
2 Cor. 5: 10. "Before him shall be gathered all the nations
Matt. 25: 32. "He hath given all judgment unto the Son
Jno. 5: 22

4. *The worship given to God is given to Jesus Christ.*

"All men should honor the Son." Jno. 5: 23. "Calli
on God and saying Lord Jesus." Acts 7: 59, 60. "I besoug
the Lord thrice." 2 Cor. 12: 8. "Call upon the name
Jesus Christ and our Lord." 1 Cor. 1: 2. "Christ—to who
be glory for ever and ever." Gal. 1: 5. "At the name

esus every knee shall bow." Phil. 2: 10. "The Lord—to vhom be glory for ever and ever." 2 Tim. 4: 18. "Let all he angels of God worship him." Heb. 1: 6.

We have further proof of his deity in the formula of baptism vhere his name is associated in terms of equality with that of the Father and the Holy Spirit and in the apostolic benedictions. In these benedictions grace is something divine and Christ has power to impart it. But why do we find God, nstead of the Father, as in the baptismal formula? Because t is only the Father who does not become man or have a historical existence. Elsewhere he is called God the Father o distinguish him from God the Son and God the Holy Spirit. Gal. 1: 1-3, Eph. 3: 14, Eph. 6: 23.

And lastly, there is the inferential argument. When he said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," was the command a mockery and the promise the foolish mouthing of a mountebank? Was the Man of Galilee, who raised Lazarus from the dead, who stilled the storm stricken sea, who banished disease with a word, only a pretender? When he said, "I have power to lay down my life and I have power to take it again," did he utter an empty boast? And when, having been "declared to be the Son of God with power" he proved his power in his resurrection, did he not also prove the truth of every other statement he made?

He claimed the supreme love and service of his disciples. Matt. 10: 37, 39, Matt. 16: 24, 25, Luke 14: 26, Jno. 21: 15.

His glory is said to be the great end of life. Jno. 16: 14, Jno. 11: 4, 2 Thess. 1: 10, 12, Phil. 1: 20, 21.

Balzac said, "The man of the highest genius does not display genius at all times. *If he did he would be like God.*

Find any record in his life if you can, where he was ever in doubt about any matter, where he ever needed or seemed to

need advice or counsel, where he was ever taken unawares o surprised into any mistake, where he ever forgot or lost any thing! And have you not noticed how he took no accoun of time, but always spoke in terms of eternity? And was h not always a genius? And when we remember that he knev all things from the beginning, showing no sign of mental growth, that he predicted the tragedy that should end hi earthly life, that without hesitation and without hurry h resolutely set his face toward the thorn crown and the purpl mockery and the cross, when we hear him say, "It is finished," are we not ready to say, "Truly this man was the Son of God?"

V.

Faith and Knowledge.*

One of the commonest errors in the thought of religious people and others is that faith is opposed to knowledge. This is not remarkable since many of the leading thinkers and writers of the past have held the same view. "We have but faith, we may not know," sang Tennyson. Then he goes on to assert that "Knowledge is of things we see." Physical science has led the modern world gradually to accept the thought that the invisible realm does not contain objects of knowledge. Knowledge, as physical science has often assumed, is not possible except with reference to the things with which we come in contact by means of the senses. The philosopher Kant declared that we can only know "appearances" not the realities in the background. A philosophy of knowledge has grown up thus in modern times which has been very hurtful to spiritual religion. If the Christian religion is merely the passing beliefs of men regarding the unseen world, it is

*Baptist World, Editorial, Aug. 20, 1914

orthy of little attention from serious and thoughtful people. : is all well enough for women and children and emotional eople who are glad of any illusion or delusion which may seem) justify closing the mind to facts. A fiction may be helpful) weakminded people who have not the hardihood of spirit) dare to face life as it is. In such manner has the modern an often reasoned in his pride of knowledge.

Now we assert with the utmost emphasis that faith is not pposed to knowledge. We refer to Christian faith. Mere elief may be opposed to knowledge. But mere belief is not hristian faith. Credulity is of course opposed to Knowledge. ut credulity is far removed from Christian faith. That mplicit" faith of the Catholic which accepts dogmas on the ere decree of the pope or the church is not knowledge. hristian faith, evangelical or saving faith, is something which eeds to be defined anew for the modern world just because odern men have often drifted so far away from it through isunderstanding. Evangelical or saving faith is a transac- on between the soul and Christ. It is an act of the will. recognizes and accepts the revelation of God in Christ and ie redemption which Christ mediates to us. It is not the cceptance of a definition of Christ's person or a doctrine. It an act of self-committal to Christ. We may say faith is willingness to act," but as long as it is a mere "willingness" is not faith in the New Testament sense. It is the act, the ansaction itself, that is the very core of saving faith. God's race works it in us and we respond to it.

It appears from the above how faith is knowledge. It is ie beginning of a new relationship. A new object of knowl- dge comes into the range of our soul's vision, Christ himself. ew experiences arise. A new world of realities swims across ur field of vision. The whole perspective of life is changed. ll this explains the uniform teaching of the New Testament

that faith is knowledge, not indeed, complete knowledge, bu real knowledge. We may apprehend before we comprehend We may know without being omniscient. "By faith w know" says the writer of Hebrews. "I know whom I hav believed," says Paul. "By this we know that we have passe from death unto life, because we love," says John. "He tha willeth to do shall know," says Jesus. Grace is said t "abound in knowledge," in Ephesians 1: 7-8. But we nee not multiply passages. The new Testament abounds in them

We conclude with the suggestion that today nothing i more important than the recognition by Christians and other that saving faith is not opposed to knowledge but is itself a form of knowledge. If it is not it belongs to the world o speculation. It is empty of real content, and therefore, in capable of defending itself against attack or of making a stron appeal to men for its acceptance.

VI.

Faith and The Faith.*

A very intelligent reader of The Baptist World recently commended our editorial on "Faith and Knowledge," an asked if by faith we would include "the faith," or faith in th form of a body of doctrines. The reply is decidedly in th affirmative. The editorial dealt with the act of faith, th vital process by which the soul is united with God in Christ But this act of faith involves doctrinal teachings in abundance In fact, the whole system of evangelical truth is rooted in it Doctrine and life are inseparable in Christianity. It is im portant to keep the connection between them clear. Many moderns have become impatient of doctrine. Theology is much inveighed against in the interest of life.

*Baptist World, Sept. 17th, 1914, Louisville, Ky.

'he fact is the life in Christ must have doctrine. The doc-
al system is inevitable where there is life in Christ. There
three chief reasons for this:
'irst—Man is intelligent. He has intellect as well as feel-
He wants to know. He cannot and will not be content
ı mere feeling. The degree of his desire to know corre-
nds with the measure of his growth from infancy to maturity.
owledge is always limited, of course. But knowledge
ı must have.
econd—Doctrines are the formal expression of his knowl-
e. The faith must be defended. Early creeds were in
t the result of attack from without. To defend we must
rly state Christianity. Until we clearly state we cannot
end. Hence the necessity for clear doctrinal statements.
'hird—The faith must be propagated. Self-communica-
is the essence of Christianity. It is missionary or nothing.
on-aggressive religion is not Christianity, no matter what
outward marks or claims. In order to propagate the faith
cessfully, therefore, we are obliged to put it in doctrinal
ı. It must become in a real and true sense a system of
hs. Of course all three of these necessities are in accord
ı the New Testament teaching. All of them appear also
he New Testament history, in the spread of Christianity.
rom the foregoing it is easy to understand the altitude
ch opposes the doctrinal element in Christianity. We
t not confuse "the faith" with living faith. We must
put the creed in the place of the life. This danger must
ıvoided always. But we must not commit the opposite
r of making of Christianity a mere feeling.
he three attitudes which oppose a doctrinal Christianity
espond with the three necessities named. The mentally
olent will oppose it because it requires real effort to think
rly and strongly. Those who do not wish to defend

Christianity will oppose it. If a man thinks all faiths or ligoins are equally good he will not care to resist attacks Christianity, and hence he will not feel the need of doctri The nonmissionary professor of religion may not feel the n of doctrine. He is under no sense of obligation to propag the faith. Hence he can do without doctrines.

The basal motives which lead to doctrinal statemer then, are the desire to understand, to defend and to propaga The basal motives which oppose doctrines are mental ind lence, latitudinarianism and anti-missionism. There are va ations here as elsewhere. Formalism against life and against formalism often find expression. Dead orthodc and living faith mistakenly put life and doctrine in opposit to each other. We do not want a barren creed, nor do we wa our spiritual life to remain dumb. We want life that is ticulate, life which can give an account of itself, defend its and extend itself over the earth.

VII.

Are Baptists Calvinists.*

By Z. T. Cody, D.D., LL.D.

The answer to this question depends on what is meant Calvinism. If by it is meant all that Calvin himself taug and practiced a negative answer is the only possible one; Calvin believed in burning men for deadly heresy, in the uni of church and state, in infant baptism and in a good ma other things which have ever been rejected by all Baptis But these things, while taught and practiced by the Genev are not now considered as essential to his system; and ma

*Baptist World, April 12, 1911, Louisville, Ky.

l that churches can reject them and still be called Cal-
istic.

The so-called "five points of Calvinism" are the essential
ctrines of the system. Men have forgotten them now but
y were once as familiar as the letters of the alphabet. They
, particular predestination, limited atonement, natural
bility, irresistible grace and the perseverance of the saints.
Now if this is the system that constitutes Calvinism it is
in very certain that Baptists are not Calvinists. This
tem can be, it is true, found in some of our older confessions
aith and it was at that time held by some Baptist churches.
s also true that there are now many of our churches which
d some of the doctrines of this system. All Baptist
rches, so far as we know, hold to the perseverance of the
nts. But it can be very confidently affirmed that there is
no Baptist church that holds or defends the five points of
vinism. Some of the doctrines are repugnant to our people.
uld there be found a minister in our communion who be-
es in the theory of a limited atonement?

But it may be said that Calvinism is a spirit and not a sys-
; that its essence is not to be sought in a mummified creed
in the undying spirit of freedom which it called forth. It
ifficult to say too much in praise of what Calvin has done
liberty in the modern world. Tyranny and priest-craft
l wherever his doctrines spread. His spirit surpassed
her's in creating the conditions of freedom. Luther freed
n from the priest; but the tyrant as well as the priest went
n before Calvin.

Now because freedom is also of the very soul of the Baptist
h it is often said that we are Calvinists. But is this true?
e mistake not Baptist freedom is different from Calvinis-
freedom. There is one difference, which, if not apparent
, at least in the earlier period very manifest. Cal-

vinists loved freedom for themselves—for the elect; Baptis
loved freedom for every one. Calvinism in that earlier da
when once it became dominant, did not bestow on all men t
right to the free exercise of their faith. It was more or le
intolerant. But the Baptists accorded to others the freedo
they claimed for themselves.

This difference in their spirit of freedom can, so we thin
be traced to the difference in their creeds. Both were a
mated with the spirit of liberty; there was much in whi
both were alike; it was not difficult for the two at times
look on themselves as one; but in their sources of freedom th
differed. The doctrine of election was the chief source
freedom for Calvinists. By it they were brought into dire
responsibility to Christ who chose them. Each individu
had Christ and Christ alone for his immediate Master. I
received his life and his orders directly from the Lord. Th
of course, lifted him above earthly authority in church a
state, and commissioned him against that earthly author
when it was against Christ.

This was good so far. But only the elect were immediate
under Christ. What about the others? Well, the saints mu
rule over them! and in this way Calvinism became cons
entiously intolerant.

The Baptists derived freedom chiefly from their doctri
of the Spirit. The Spirit as they believed was the source
authority; and the Spirit had been given, not to popes, bisho
priests and councils, but to all of God's people. He had be
poured out upon all flesh. In this way the people became t
source of authority in church and state and out of this doctri
arose both our modern democracy and congregationalis
And, since God has given his Spirit to man as man and n
to some few elect men, there was a basis for that univer

erty which became the glory of Baptists and which Calism, untaught by the Baptist faith could not attain to.

In answering our question, then, we would say that Baptists not Calvinists; and, while Calvinism is an honored name, to wear it would detract somewhat from a greater honor at properly belongs to Baptists.

VIII.

Christian Union.*

Deliverance by the Baptist General Convention of Texas.

The Baptist General Convention of Texas assembled in City of Dallas, November, 1913, taking notice of the wideead interest in Christian union, and representing the views l sentiments commonly held among the 600,000 Baptists Texas, goes to record as follows:

. We look with deep and sympathetic interest on the efs now making throughout the Christian world, to reunite scattered and ofttime antagonistic forces of Christendom. deplore the divisions that obtain among the lovers of us, and the many evils resulting therefrom. We long for istian union. We pray for it and will labor for it, on a iptural basis; but we insist that it cannot and should not ecured on any other basis.

. We hold the immemorial position of Baptists that all believers in Christ as their personal Savior are saved,

*The following resolution was offered by George W. Truett and adopted: WHEREAS, The subject of Christian Union is now commanding the wide and est attention of Christians everywhere. Therefore, be it RESOLVED, That a committee of nine be appointed to draft a report expressne views and sentiments of this body concerning such subject. * * * he Committee on Christian Union called for by special resolution was named lows: Geo. W. Truett, D. I. Smyth, W. F. Fry, F. C. McConnell, Forrest n, J. L. Gross, S. J. Porter, J. B. Gambrell and Geo. W. McCall."—Texas st Annual, 1913, page 116.

having been born again; and this, without the interventio of preacher, priest, ordinance, sacrament or Church. There fore, we profoundly rejoice in our spiritual union with all wh love the Lord Jesus in sincerity and truth. We hold them a brothers in the saving grace of Christ, and heirs with us life and immortality. We love their fellowship, and mair tain that the spiritual union of all believers is now and eve will be a blessed reality. This spiritual union does not de pend on organizations, or forms, or rituals. It is deepe higher, broader, and more stable than any and all organiz tions. We hold that all people who believe in Christ as the personal Savior are our brothers in the common salvatio whether they be in the Catholic communion or in a Protestar communion, or in any other communion, or in no communio We steadfastly believe and hold that until one is born agai by the Spirit of God, into the Kingdom of Christ, he is not Scriptural subject for baptism, and can not of right becon a member of Christ's church.

3. We here declare our unalterable belief in the universa unchangeable and undelegated sovereignty of Jesus Chris We believe that He is the rightful and only head and soverei of His churches that His word and will, as revealed in t Holy Scriptures, is the unchangeable and only law of h reign; that whatever is not found in the Scriptures cannot bound on the consciences of men; and that the supreme te of true, Christian discipleship is obedience to the will of Chri as revealed in the Bible. This is fundamental. Therefo neither tradition, nor customs, nor councils, nor expedienc can be allowed to modify or change the Word of God.

4. We hold that religion is essentially a personal matt between each soul and God. Therefore, we deny all proxyshi sponsorship or deputyship in religion. We hold that ea consciously responsible soul must repent, believe and be ba

ed for himself and every soul must give account of himself God. In this view, infant baptism and infant church membership are Scripturally impossible and constitute an impassible barrier to organic Christian union. In like manner, so, do the changes made by some in the two Christian rites, ptism and the Lord's Supper, perpetuate divisions made iginally by gradual departures from the simple teachings of e New Testament. To change these two sacred symbols Christianity is to empty them of their Scriptural and meanful content and teaching; and to pervert them so as to ake them carriers of the most deadly heresies.

We deeply deplore these hurtful and divisive changes, and utly declare that there does not exist today, nor ever did st, any authority or reason to change what was fixed by e authority of the great Head of the church. We stand th the scholarship of the world in declaring that baptism mmersion. To change it is to destroy it. Baptism stands the wisdom and authority of Christ. All the changes for nvenience or sentiment, or for any cause whatsoever, stand the unwisdom and usurpation of men. By our loyalty to rist, which we hold to be the supreme test of discipleship, are bound to hold fast that which He established.

5. Concerning the church, it seems to us that this is a die institution; that it was not evolved from the changing nditions of society, but came from the mind of the Master; at it is an enduring institution, adapted as well to one time d one climate as another; that it is the custodian of the uth, to hold and teach it to the end of time and to all the ples of the earth. A Scriptural church we believe to be a dy of believers who have been Scripturally baptized and are venanted together to teach and to do all things commanded its divine Head. It is a Scriptural body, with a divine

constitution and mission, both of which are revealed in th New Testament.

We believe that a church of Jesus Christ is a pure democrac and can not subject itself to any outside control nor bend t a superior clergy. We also hold, with unshaken confidenc to the age-long contention of Baptists, that there must b absolute separation between church and State, and that th right of civil and religious liberty is, in the sight of God, th inalienable and indefeasible right of every human being. W maintain that the divine constitution of a church of Chris can not be changed in order to effect organic Christian unio We maintain, further, that Christ's ideal of a church with it pure democracy and the high value that it puts on the in dividual, is of priceless value, not only to preserve religiou liberty, but to promote civil liberty as well. We are unalte ably committed to the divine model of a church. On thi point our convictions are settled.

6. We believe that intelligent, personal conviction in re ligion is essential to strength in Christian character and t success in any form of Christian work. It must be the work ing force in any Christian union. Our souls abhor the though of any union inspired by convenience, or by desire to sav money. There is one thing worse than commercialized vic and that is commercialized religion; for if religion becomes a economic question it ceases to be Christian. We must ther fore protest against the many cheap and cheapening metho employed to break down convictions, and to establish a m chanical union out of the *disjuncta membra.* of the severa denominations.

To us it appears far more consistent and Christian to appe to the individual conscience to study the Word of God wit open-heartedness, and to follow the light that may there be found. Any union founded on compromise and spurio

peals is a sham union and will debilitate and retard the ogress of Christianity the world over. Any such union ust inevitably end in a wide apostasy, followed by inertia, definiteness, confusion and waste of spiritual force.

7. Our message to our brethren of other communions is, at since the present divided condition of Christendom is questionably the result of departures from the simple teach- g of the Scriptures, the only possible road to organic union back to the Scriptures, fairly interpreted. It it be said that is is, in our present state, impracticable and impossible, we ply that if that be so, then organic union is impossible with ptists, for we are unalterably bound to the Scriptures as our w and guide. We speak on this point with absolute frank- ss and with great plainness, because we crave to be under- ood by our fellow-Christians. We neither ask nor wish y one to come to us, except upon a personal conviction, but ould have all to study the Holy Scriptures to find the path duty, and our confidence is unfailing that there is light fficient in the Scriptures to guide us all to the union the aster wishes.

We are not unmindful of the difficulties of the case. Rear- g and traditions and pride of opinion are strong forces among l people. We do not claim perfection for ourselves. It ems to us that until we come to have one mind and one irit concerning the things necessary to organic union, it ould be Christian and becoming in all frankly and freely to ge all to study the Scriptures and follow their teachings tting renewed emphasis on the unescapable duty of individ- al investigation and obedience. We would hope for much that were universally done now, in the fairer and more aternal atmosphere in which we live, a condition for which e are profoundly thankful to Almighty God.

8. Pending the working out of the problem of union, we are glad to say that we stand ready at all times to co-operate with all our fellow-Christians and our fellow-citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy effort for the moral and social uplift of humanity, as well as for the equal civil and religious rights of all men in all lands. We would freely co-operate in all good works limited only as follows:

Our most cherished beliefs, our deep sense of duty, will not permit us to enter into any federation, council, or what not that would in any way obscure the positions set out above, or hinder us in the full and free preaching of the whole counsel of God to all the peoples of the world. By our very principles we are automatically separated, ecclesiastically, from all other people, and we can not help it, unless we stultify our consciences or renounce the truth, as we are given to see the truth, a course no Christian would wish us to take. We would look with great favor on the union of those bodies whose ecclesiastical polity and principles will enable them conscientiously to symbolize together. This would greatly simplify the problem and constitute an important step to organic Christian union.

We beg to say this other word to our brethren of other communions. We cherish in our hearts a deep and abiding Christian love for all our fellow believers in Christ, whether in or out of other bodies, and gratefully rejoice in all that they are doing for the salvation of the lost of earth.

9. We believe that in the present state of the question of Christian union, a frank and fraternal communication of views and sentiments, through the public press and otherwise, would be helpful. While we would maintain the usefulness and the right of discussion, covering the whole ground of differences, we would deplore any unfraternal and uncharitable

iscussion, tending to create strife and to inflame mere partisan eal.

10. We summon ourselves, our 600,000 fellow Baptists of exas, our brother Baptists throughout the South, nearly ,000,000 strong; our fellow Baptists throughout the Nation, n England and in all lands throughout the whole world, to enewed zeal in the propagation of those principles we all beeve to be divinely given, to the end that humanity in all arts of the earth may come into its full heritage of truth, nd through the truth into that perfect liberty wherewith hrist makes us free.

This is an auspicious day for Baptists. It is a day when ie whole world is turning toward democracy, both in relion and in government. Individualism is everywhere the attle cry of progress.

There has never been such a time for the free preaching of ie simple messages of Jesus and his apostles. Cumbrous clesiasticisms are falling away; only the simple truth as it in Jesus can either interpret or satisfy the heart hunger of ie multitudes of earth who have long been enthralled by oververnment in church and State. The day for which our aptist fathers waited and suffered and died has dawned. hat they died for let us live for in a worthy fashion. The arvelous blessings of God are on us. The times we live in, e boundless opportunities before us, the insistent calls from ery part of the world for light ought to move us mightily to double our energies and multiply our activities in the worlde spread of the full gospel of peace and liberty. We ould ourselves lay to heart and would commend to our fellow aptists everywhere the assuring and moving words of the ostle to the Gentiles: "Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of

the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.

Committee:

GEORGE W. TRUETT.
J. B. GAMBRELL.
J. L. GROSS.
S. J. PORTER.
F. C. MCCONNELL.
W. F. FRY.
GEORGE W. MCCALL.
FORREST SMITH.
D. I. SMYTH.

IX.

Pronouncement of Christian Union and Denominational Efficiency.*

In view of the widespread discussion of Christian Union and the interest of Christian people generally in this great theme and in order to make clear to the world at large our position on the subject of Christian Union, and to promote the efficiency of our denominational work, the Southern Baptist Convention, assembled in Nashville, Tennessee, on May 13, 1914 adopt the following paper as an expression of the views of Southern Baptists on the subject of Christian Union and Denominational Efficiency.

This Convention rejoices in the many evidences of increasing interest in the subject of Christian union among Christian people everywhere. Many evils arise from the divided state of modern Christendom. The prayer of Jesus in the seventeenth of John and the many exhortations to unity in the Epistles of the New Testament should keep us constantly reminded that this matter lay very near the heart of the Master and of His apostles.

*Adopted by the Southern Baptist Convention in session at Nashville, Tenn May, 1914, a report from Committee appointed the year before.—See Convention Annual, page 73.

We have deep and abiding joy in the spiritual unity and otherhood which bind together all believers in Jesus Christ, every name and in every clime. We are intensely grateful r that form of personal religious experience which is the riceless possession of every soul who has known the redeem- g grace of God in Christ. All other distinctions among en, whether social, national or racial, are superficial in com- arison with this common bond of spiritual unity through grace Ve are also in hearty accord with every movement and cause which Christians of every name may take part without oing violence to the sacred mandates of conscience and with- it impairing their sense of loyalty to Christ.

In setting forth this declaration of our views on Christian nion, there are four things which we take for granted:

1. That all true disciples agree in accepting the Lordship Jesus Christ as supreme and final in all matters of faith and ractice.

2. That none of us desire to seek Christian union by com- romise of honest convictions as to duty to Christ.

3. That in the New Testament alone do we find the suffi- ent, certain and authoritative revelation of His will.

4. That all alike desire to know and obey the revealed will Christ.

In order to define our attitude to the question of Christian nion, we deem it necessary to state our understanding of the ospel on the following points:

1. The relations of the individual to God.

2. The nature of the change which takes place in the indi- idual when right relations are established with God.

3. The initial ordinance whose observance is enjoined by hrist at the outset of the renewed life.

4. The nature of the spiritual fellowship and life of the hurch into which the renewed man enters.

5. The relation of the church to the state and to the world at large.

It will be found that all these are vitally related to each other, and that if clearly understood they convey the message which Baptists believe to be entrusted to them for the blessing of the world.

1. The relation of the individual to God. We believe that all men are entitled equally to the direct access to God; and that responsibility and freedom are bound up together. This will be recognized by all as a moral and spiritual principle of profound and far-reaching significance. Yet it is in the closest manner connected, for good or ill, with ceremonies and ordinances which are regarded by some as mere matters of expediency or convenience. The spiritual principle, as we believe, expresses the essential nature of Christianity. Hence it is impossible for us to accept or approve infant baptism since it takes away from the child the privilege of conscious personal obedience to Christ. We must also refuse to accept or approve any form of proxy religion which puts priest or sacrament between the soul and God. In like manner, we are bound to disapprove of all ecclesiastical systems which set up human authorities over the consciences of those whom Christ has made free. In a word, our view of ordinances, sacraments, priesthoods, ecclesiastical system, is not due to considerations of expediency or convenience, but to the spiritual nature of Christianity itself as revealed in the New Testament.

2. The nature of the change in the individual when right relations with God are established. This is described in the New Testament as a birth from above, a renewing of the Holy Spirit, a regeneration, a partaking of the divine nature, and in other ways. It is a radical renewal of the spiritual nature of man, due to the direct action of the Holy Spirit, and al-

ays in connection with conscious acceptance of Jesus Christ s Lord and Saviour. Repentance and faith are always asociated with it. It is not dependent upon the use of sacraents or priestly mediation. It is a spiritual transformation hich results from the direct and immediate contact of the oul with the Spirit of God. Holding as they do that this piritual birth through the operation of God's spirit is of the ery essence of Christianity, it would be a glaring contradicion if Baptists should place their approval upon infant bapism or any other form of proxy obedience.

3. The initial ordinance of the Christian life. The reason hy Baptists hold that the immersion of the believer in water, n the name of the Father, Son and Holy Spirit, is the only rue baptism may be briefly summed up. First, and chiefly, is the express command of Christ, and the uniform practice f apostles. Secondly, its symbolism is due, in a very large art, to its form as immersion. Death, burial and resurrecion could not be set forth symbolically by the act if the form f the ordinance were changed. The beauty, fitness and piritual impressiveness of the ordinance as thus administered have been abundantly demonstrated by its history. Thirdly, the world's best scholars of all names and country re practically a unit in their opinion that immersion was the New Testament practice.

Our view of baptism also emphasizes in another way our ntense desire to preserve the spirituality of the Gospel. Bapism is, in no measure or degree, a saving ordinance. It has ot the slightest efficacy in regenerating the soul. It is purely nd exclusively a symbol of a spiritual renewal wrought by he Spirit of God through faith in Christ. Our chief concern, herefore, in holding our view as to baptism is not to preserve a mere form," or contend merely for an empty ceremony. t is rather to express symbolically through the ordinance the

meaning of the spiritual life, and to practice in its observanc that obedience to the command of Christ which, in principle is the glory of discipleship.

The reason for our insistence upon the form of baptism a related to its meaning may easily be made clear to Protestan Christians. All feel a sense of the incongruity and unfitnes of the Catholic practice of withholding the cup from the laity Half the form and half the meaning are thus taken from th ordinance of the Lord's Supper. So, also, in our view of th form of baptism as a symbol of spiritual truths and facts.

In thus holding that baptism is a symbol we protect th spiritual realities symbolized from being identified with th form, and at the same time we secure the symbol itself agains the very human tendency to convert outward ceremonies int spiritual causes.

Holding as we do these Scriptural views of the ordinance o baptism and believing that Christian baptism is a necessary condition of access to the Lord's Supper, we cannot in good conscience do otherwise than uphold the divine order in ou practice.

4. The church is the outward organization which conserves and propagates the spiritual principles we have outlined. Its polity and ordinances are the formal expression of the spiritual life in Christ. The equality of believers in the church is the necessary consequence of the equality of the status of men before God. That each local church is, and in the nature of the case should be, self-governing and independent is a truth inseparable from the other truth that all men are directly responsible to God. The priesthood of all believers carries at its heart the necessity for self-government in church life. The freedom of the sons of God is a freedom which requires democracy for its adequate expression.

In all that we are saying about the church, it will be seen

hat our emphasis is upon the spiritual nature of Christianity nd upon outward forms only as they fitly belong to such a eligion. Our chief concern is not with ordinances and polity. Our concern is not with them at all for their own sake. We nd that the New Testament prescribes two ordinances, and ence we maintain them. We find in the New Testament a orm of church life adapted to the universality, simplicity nd spirituality of the Christian faith. Our supreme desire to make known to men this universal and supremely spiritual religion. When confronted with the suggestion that we bandon our position as to ordinances and polity, we have een unable to find sufficient grounds for so doing. Our unualified acceptance of the Lordship of Jesus Christ holds us o that position. The close connection between right views s to ceremonies and the duty of conserving the spirituality nd universality of the gospel reinforces our sense of loyalty o Christ. The service which we may render to civilization hrough the propagation of these views powerfully influences s. That they are practically workable as well as self-consistent within themselves is shown by the marvelous growth f our people and the spread of our principles.

5. The complete separation of church and state is clearly he only proper relation between ecclesiastical and civil organizations. Soul-freedom and civil liberty are twin blossoms on the stalk of Christian faith. A free church in a free tate has become an American axiom. We rejoice in the witness our Baptist people have ever borne to this great truth, nd pledge ourselves to its perpetuation through all the future.

It follows from all that has been said that as we regard the latter, the interests of Christian unity cannot be best promoted y a policy of compromise. Much good will come of fraternal onference and interchange of view. There will no doubt radually arise far greater unity of conviction than exists

now. But this cannot be artificially produced or made to order. A deepening and enriching of the life in Christ among Christians of all names are a prime condition. Groups of Christian bodies which stand nearest each other can first come to an understanding. The desire and prayer for the coming of Christ's Kingdom on earth will more and more intensify the spiritual unity of His people.

We have declared ourselves on those matters which enter into the question of outward or organic Christian union. We have not dwelt upon the truths and doctrines in which there is substantial agreement among evangelical Christians. We rejoice that the measure of agreement is already so great. We regret that it is not great enough to remove our separateness from brethren in Christ who bear other names.

We wish to add that pending the realization of Christian union in the ideal sense, we may resort to the principle of Christian cooperation. Many moral, social, civic and other movements invite the united effort of every lover of his fellowmen and friend of righteousness. Our modern civilization is undergoing many changes and making rapid progress in material things. Moral issues are multiplying on all hands The moral forces of the nation are challenged as never before. We hereby avow in the most emphatic manner our desire and willingness to cooperate in all practicable ways in every cause of righteousness. We join hands with Christians of all names in seeking these common ends. We ask no one to compromise his convictions in joining us in such movements, and we ask only that our own be respected. We firmly believe there are ways by which all men who stand together for righteousness may make their power felt without invading the cherished convictions of any fellow-worker. Mutual consideration and respect lie at the basis of all cooperative work. We firmly believe that a way may be found through the maze of divided

Christendom out into the open spaces of Christian union only as the people of Christ follow the golden thread of an earnest desire to know and do His will. But, meantime, we may have the rare joy of fellowship and cooperation in many forms of endeavor wherein angels might well desire to have a part.

Denominational Efficiency.

In full harmony with all that has been set out above on the subject of Christian union, we believe that the highest efficiency of the Southern Baptist Convention in the propagation and confirmation of the Gospel can be attained.

1. By the observance of strict loyalty to Christ as the head of the church, in a spirit of candor and Christian courtesy toward all who profess to be His disciples.

2. By preserving a complete autonomy at home and abroad, unembarrassed by entangling alliances with other bodies holding to different standards of doctrine and different views of church life and church order.

3. By devoting our energies and resources with singleness of heart to fostering and multiplying denominational schools and other agencies at home and abroad in full denominational control and in full harmony with the spirit and doctrine of the churches contributing funds to our Boards.

4. By a complete alignment of all our denominational forces, churches, schools, hospitals, papers, Sunday schools, women's and young people's societies, in purpose, spirit and practice with the program of Christ as set out in the great commission, avoiding the weakness of vagueness and the diffusion of denominational strength into channels leading away from the churches.

5. By placing renewed and greatly increased emphasis on the education, training and enlisting of all our people to the

end that they may intelligently and joyfully participate in all the work of the denomination.

6. By sending out a loud, insistent and persistent call to the Baptists of the South to enter whole-heartedly into greatly enlarged plans for progress, with higher standard sof consecration and giving.

7. By seeking earnestly to maintain and promote the internal peace and harmony of the denomination, to the end that waste by friction may be avoided, and that the time may be hastened when we shall be of one spirit and one mind, striving together for the faith of the Gpospel .While we fully recognize the necessity and great value of the free discussion of all intradenominational questions, we wouldly earnest insist that all such discussions should be brotherly and illuminating, never personal and irritating, and in such manner as will conserve and not injure approved denominational agencies. We should constantly seek peace and pursue it by the application of Scriptural principles to the solution of all intra-denominational differences, doing this in the spirit of love, ever keeping the main emphasis on the main things.

Your Commission is persuaded that in this way the Baptists of the South can best conserve their strength and utilize it for the extension of the Kingdom in the establishment of the truth in every part of the earth.

We believe also that in this way we can render the greatest service to other Christians and most surely and speedily promote their union on the Holy Scriptures, the only possible base of real and abiding Christian union.

E. C. DARGAN,
J. E. WHITE,
J. B. GAMBRELL,
W. W. LANDRUM,
WM. ELLYSON,
G. C. SAVAGE.
C. P. SENTER,
J. M. FROST,
R. J. WILLINGHAM,
B. D. GRAY,
E. Y. MULLINS.

X.

The Uses and Abuses of Creedal Statements.

J. B. Gambrell, D.D., LL.D.

A creed is what one believes. It may be written or spoken, or it may be concealed. It was once popular to inveigh against written creeds, but generally by those who sought to half conceal their creed for the purpose of proselyting or because of a lack of definiteness of thought.

Recent events have revived interest in creedal statements, so much so that we may very well give some thought to their uses and abuses.

Clearly, if a written statement of doctrine is put before the Scriptures, a deep wrong is done, for the holy Scriptures are the law of Christ's reign. With some this has been done to the great hurt of the truth. Any thing that stands between the human soul and the Word of God is a grave impertinence. That some creedal statements, with some communions have come to be the end of inquiry and thus to hold the seat of authority is admitted. This is a colossal obstruction to the progress of vital religion. But this gross abuse of creedal statements stands quite apart from a wise and legitimate use of this form of propagating the truth. And this brings me to the vital question: What are the legitimate and helpful uses of written creeds? It must be kept in mind that no creed is legitimate except such as sets out the truth. And then it is the truth in the statement, not the particular form of statement, that carries authority. This is only saying that there is no authority except in the Scriptures.

This being true, why written creeds at all? This is a legit-

*Baptist Standard, Dallas, Texas, June 18th, 1914.

imate enquiry. Falling back on the statement that creed
belief, the question may be put in this form: Why wri
what we believe? The answer is to propagate the truth.
written statement of truth is powerful in spreading the trut
This is so, if the statement is clear and strong. It clarifi
the minds of the multitudes and gives strength and fixedne
to convictions. The true function of a creed is to put in
clear form, easy to grasp, vital truths and to call the read
back to the scriptures for verification, to the end that t
student might be rooted and grounded in the truth.

The large matters of the Baptist faith have been condens
into two creedal statements, the New Hampshire and t
Philadelphia Articles of Faith. There is no vital differen
between the two. They have had wide use among our peop
and have done much to clarify the thinking of Baptist
They have fixed the Baptist mind on the nerve centers of r
vealed truth. They have put up the fences against the i
vasions of many hurtful heresies, and have contributed large
to the efficiency of the denomination by promoting unit
On the understanding of truth, as set out in these articl
most of our churches and associations have been constitute
Our two Seminaries in the South were founded on well d
fined articles of faith, as a safeguard against the seducing spiri
which haunt such places.

Baptists need not be shy of setting before the world in ter
unmistakable, what they believe. We are glad to do it, bo
for the sake of challenging the world to a consideration
the truth stated, with the Scriptures teaching it, and to du
inform the world as to our faith. It is tremendously educatir
Spurgeon well said beware of the man who avoids clear sta
ment. And well we may.

In recent years there has grown up a wide sentiment
Christian union. It must command the deep respect of

l lovers of Jesus. But, out of sentiment for union, many
d and hurtful schemes have arisen, which will do incalcu-
le harm, if not subjected to the rule of truth. These
emes are pressed by tremendous forces on our Baptist
ple. In the nature of the case, confusion and weakness
uld result from a widespread lack of clear thinking. Wise
tements, definite and well directed to the essentials of
ristian union were called for. Mist and fog make dangerous
ing. The vital matter of Christian union was enswathed
sentimental mist, and a dense fog of ignorance, as to what
l union means, or involves. Especially was the true foun-
ion of Union hidden from the multitudes, by the prevail-
weather conditions.

n this state of things, Pastor G. W. Truett of Dallas, pro-
ed to me that we bring before the Baptist General Conven-
of Texas, a clarifying statement for the double purpose of
ing our people to see clearly and to set Baptists right be-
the whole world. It seemed good. I had a large class
oung preachers in the Southwestern Baptist Theological
inary. A deep fog enshrouded the subjects and they held
sorts of views. The body of the Texas pronouncement
prepared for that class and made the subject of an hour's
ly. The class was instructed, unified, delighted, and made
ng. The paper was perfected by Pastor Truett, myself
a committee, then passed with great unanimity by the
as Convention. It at once attracted wide attention and
derfully helped to set the thinking of the people on right
s. It is still in demand, North, East, South and West.
t the late Southern Baptist Convention another pronounce-
t was passed, brought in by the Efficiency Commission,
inted a year before. This pronouncement was in two
s. First, there was a doctrinal statement, written by
ident Mullins. This, like the Texas paper was not in-

tended to be a complete statement, but only enough to set out the Baptist attitude to the union movement and to give the reasons for that attitude. It is a masterful apologetic.

The second part, which logically follows the first, and is structural, was written by this writer. The paper was passed by an overwhelming vote in the Convention after long consideration.

It was intended to meet conditions at home and abroad. No one present will likely forget the mighty words of our noble missionary, John Lake, of Canton, China, as he pleaded for the passage of the paper, as a re-inforcement to our missionaries abroad, hard pressed as they were by the indefinable union movement. The effect will be to harmonize our people at home and abroad on a common base of action. The objection of some able brethren was not to the doctrinal statement, as to its content, but as to the right of the Convention to pass a creedal statement. Secretary F. M. McConnell of Texas answered the objection is a short, decisive speech, to the effect that any Baptist body has an inalienable right to declare itself on any question of interest to itself; but the convention can not bind individual consciences.

The passage of these two notable papers by the largest Baptist bodies in the world—two papers in form different but in spirit and doctrine one—the passage of these two papers has marvelously clarified the atmosphere and enlightened the public mind, as to the Baptist attitude toward one of the most significant movements of the age. Moreover, these papers are a distinct Baptist contribution toward real Christian union. The force of the two papers lies in the fact that they so clarify a vital subject that they carry conviction with them as to the consistency and force of the Baptist position. Doubtless the habit of taking up the time of Baptist bodies to reaffirm truths commonly held among us would be bad policy.

it as often as new conditions arise involving doubt, uncertainty and danger it will be well for great Baptist bodies to luminate the field by the fulminations of great truths pernent and decisive.

For my own part, I like any occasion that lends itself to the vid setting out of the vital things for which, under God, we and. The more conspicuous truth is made, the better. hen Luther nailed his theses to the church door, to be read all men, he had his contentions nearly won. The fight ver could have been won in a fog. Truth loves the open y. It flourishes by clear, consistent statement. It is ightily reinforced when great bodies stand for clear statents of truth touching the vital matters of the faith of Jesus.

XI.

The Commission in Creedal Form*

(Matthew 28: 18-20).

J. M. Frost, D.D., LL.D.

The commission is a program and process—what Dr. G. ampbell Morgan calls "The True Order of Missionary Work.' is also the expression of a passion—the consuming passion the Son of God for saving a lost world, and his program for e consummation of that purpose—the passion in which he ed to save sinners, the passion of the risen Christ, ablaze in s resurrection, power and glory. The great utterance, minous in the light of its occasion, might be called the cona of his human form, spoken as it was in that august moent when he stood triumphant between the cross and the own, between the empty sepulchre and his place at the right and of the Majesty on high.

*Religious Herald, Richmond, Va., Oct. 1st, 1914.

What was love, passion and teaching with him is belief, conviction and life with us. For, as spoken by our Lord, the commission was his doctrine, his commandment, his promise, his program for the ages; but as received by his disciples then or now, it becomes their belief, their creed—in no small measure "the faith once for all delivered unto the saints," since the commission contains, either expressed or implied, nearly all we believe according to the Scriptures. The doctrine of the teacher becomes the disciple's creed; his purpose and program become the disciple's purpose and program. This is the common law of effective teaching.

Belief Set in Formula.

I venture, speaking only for myself, to interpret this mightiest word of all literature, in terms of belief, and to set the belief in a personal formula of didactic character and purpose. Thus we get the commission in creedal form and its interpretation in terms of personal belief—a legitimate method surely, and in a way, I trust, to be of helpful service.

Such a formula, especially for one who thinks it through for himself, is of didactic value and practical worth. It serves somewhat as a banner inscribed and unfurled in display of the truth: (1) It makes the beliefs themselves of wider range, more definite and more pronounced. (2) It makes for enrichment of the mind, giving tone and strength to the spiritual character. (3) It sets something of a standard for oneself and shows where he stands in the world of Christian thought and life. (4) It helps to propagate and gives propagating energy to the things we believe, augmenting their efficiency and fulfilling their mission.

According to the Commission.

The might, the honor, the crown and glory of Christian living come largely from knowing the commission aright, and

)m the faithful expression and fulfillment of its meaning. :t we cannot interpret its great word or live within the ful- ss of its meaning, apart from the New Testament as a whole. is, however, something of a key to all the rest. It is the rm of all New Testament life and literature. All that comes :er is in the nature of product from the creative and con- ructive energy of God's word. Christ breathed on men the)ly Spirit, spoke the mighty word to their sensitive and iting hearts, and forthwith they began the process of work- ; wonders, and their works remain to this day the abiding nder of the ages.

The commission in this wider scope is the basis and guide in e task to which I here set my heart. The tiny acorn, whose ell a squirrel can crush, is both product and germ—product bygone forests, germ of forests yet to come; the culmina- n of the past, but also the promise and potency for the ture. So the commission holds within itself in simplest m all Old Testament history, with its revelation and ex- rience; all the life the Master lived, with its wonders in word d works—the thought life and power of ages on ages tell- ;. This, in part at least, is its germinal energy and from came the fruitage of succeeding centuries.

The wonders of Pentecost, the equal wonders which fol- ved in saving the lost, in growing chur hes, in the written ords, were all in high sense its product. Plant acorns and w oaks—some thirty-, some sixty-, some an hundred-fold. is is the law of nature with its reproductive power, the law o in the kingdom of grace where God's word does not re- n void, but is quick, powerful with germinal energy, and rks out its high ends.

Articles of Personal Belief.

Some of the articles that follow concern the commission as vhole in its relation to the New Testament; the others are

according to its own great utterances—the very heart of it meaning of command and authority.

1. The Historic Person.—I believe in the historic perso of the commission—Jesus of Nazareth set out in the New Tes tament as Christ the Lord and the Savior of sinners—"Th Mighty to Save," "who was delivered for our offences an was raised again for our justification," "who knew no sin but was made sin for us, that we might be made the right eousness of God in him" and "that God might be just an the justifier of him that believeth in Jesus," "the same yes terday, to-day and forever."

2. Words Which Christ Spoke.—I believe in the com mission as history—words which Christ spoke—the expres sion of his passion and purpose for saving a lost world. Hi appointed method for working out his purpose—the germ c all New Testament life and literature—this is the seed, a else is product through the succeeding years.

3. The Organic Principle.—I believe in the organi principle of the gospel in the commission, with its creative an constructive energy—that persons having the experience an heart conviction of its beliefs will associate themselves to gether in churches: (1) After the divine order and the Ne Testament pattern; (2) through the fellowship of the gospel (3) for worship, for culture in the things of Christ, and for th furtheran :e of his gospel.

4. Creed, Character and Life.—I believe in the com mission as expressing the creed, task, program and purpos of the Christian life, whether of one or of many collected i churches and organized to serve God in his plan of service To walk in its way is to walk in his will—"The life I now live I live by the faith of the Son of God, who loved me and gav himself for me."

5. Theistic Nature of Jesus.— I believe in the universa

reignty of Jesus and in his theistic nature, as King of
s and Lord of lords; having all authority in heaven and
arth, "being the Son of God," "the brightness of his glory
the express image of his person," "filled with all the ful-
of the Godhead bodily," "and upholding all things with
word of his power."

I. The Power of God Unto Salvation.—I believe in the
el as the power of God for saving the lost and for evangeliz-
he world; making disciples as the saving work of Christ,
ugh preaching the gospel of his kingdom among all na-
s for a witness unto them, and as "the power of God unto
ation to everyone that believeth."

II. Baptism's Witness to the Godhead.—I believe in
ism, a New Testament ceremony, as related to the Trin-
and in the three persons of the Godhead, honored and
shipped in ceremonial obedience; as witnessed at the bap-
s of Jesus in the Jordan; that the Holy Spirit gives fitness
eart for its observance; that those "baptized into Jesus
ist are baptized into his death, buried therefore with him
ugh baptism into death; that like as Christ was raised
n the dead by the glory of the Father, so we also might
k in newness of life." The great ordinance is glorified in
witness to the Godhead. And the Godhead is magnified
his simple but sublime act of ceremonial worship.

III. Education in Christian Truth.—I believe in di-
tic training for observance of Christ's doctrines and com-
ndments as given in the New Testament under the reign
he Holy Spirit; that education in Christian truth is essen-
(1) for preserving and propagating Christian principles;
for making Christian character, and (3) for creating Chris-
n standards of conduct in the affairs of men. If there be
teaching of New Testament truth there will hardly be New
tament life or spirit or standard of belief and practice.

IX. Personal Presence of Our Lord.—I believe in the personal presence of Christ our Lord in fulfillment of his promise to be with his people (1) when going as missionaries; (2) when evangelizing and making disciples; (3) when baptizing in ceremonial obedience; (4) when teaching in didactic obedience the things which he has commanded—with them unto the end of the age—and of the ages.

X. Christ's Universal Conquest.—I believe in the ultimate triumph of Christ in building his kingdom through the means and methods which he has appointed—that the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

XI. Entrusted to Our Keeping.—I believe in the commission as given to us in sacred trust, demanding loyalty to Christ as Soveriegn and Saviour, and to the Scriptures as the expression of his Sovereignty and Saviourhood.

A Word in Conclusion.

The final conquest will be a conquest through preaching and teaching—preaching the gospel and teaching the things he commanded. Remembering the marvelous teaching power of the great ordinance, we might think of the commission as Christ's three-fold injunction—teach, teach, teach—evangelize, baptize, didactize. This is his program of conquest.

He certainly set immense emphasis on education in Christian truth with possibly a fourfold purpose: (1) To conserve his doctrines as embodied in his commandments; (2) to indoctrinate his disciples in making character after the Christ-like pattern; (3) to regulate human conduct in the observance of his will among men; (4) to spread abroad his doctrines to the uttermost parts of the earth as the means of his final and universal triumph.

The commission is not old except as the sun is old. We

ave not outgrown the commission, nor yet filled out its great erspective, nor wrought its great purpose to completion. Its rogram yet unfinished, is at once our obligation and highway o victory. It must not be compromised, or complicated, or bridged in what it teaches and requires. There must be no batement of its spirit or method of procedure. The breath f heaven is upon it all and the light of heaven is upon its athway.

It calls now, as it has called, for belief and obedience, for ie power of godliness expressed in becoming form, for con- iction with outward conformity, for the outward alliance hich befits allegiance and loyalty. It is the one standard of hristian belief and life. Here we test our faith and prac- ce, here also we find our inspiration in the hours of trial. : is our constant challenge now and for the future, as it has een in the past—a challenge of love and faith, of devotion nd loyalty, of heroism and faithfulness—our guide and trength, our crown of rejoicing.

Nashville, Tenn.

XII.

Baptism and Christian Union.*

E. Y. Mullins, D.D., LL.D.

There are today two attitudes toward baptism among those who profess to be Christians. One is the attitude which has prevailed through the centuries. Baptism is obligatory upon all believers and has a close relation to church membership as a condition of entrance. The other denies the necessity of baptism as essential to anything, or it admits any and all forms of baptism as equally correct. A recent writer defines

*Baptist World, Nov. 19th, 1914, Louisville, Ky.

baptism as an "initiation" merely which has no necess reference to the form, whether immersion, pouring or sp kling. This latter view is urged in the interest of Chris union. It is argued that as a mere physical act immer has no value. The value of the act is the motive, the m and spiritual attitude involved. It is the self-committa the subject to the fellowship of the church, and it is the mal reception by the church of the subject. The value of act therefore lies not in the physical act of sprinkling, pou or immersion, but in the moral attitude. Baptism is sin an entrance into the church. Any outward act which wo constitute such formal declaration of fellowship, such u with the social organism of Christianity, would serve the s end. It is inferred and strongly argued that baptism by mersion, therefore, should not be insisted upon as the admissible form of the ordinance. To do so is against spirit of Christian unity.

Let us note a few of the reasons why we cannot yield to demand above outlined and make of baptism an indefi and varied form of initiation into the church.

It is needless to recite again at length the argument f the meaning of the word. There is no difference of opi among competent scholars as to the meaning of the wor the New Testament, and none as to the practice of the a tles. Immersion, and immersion only, was the practice th The point is made by the writer referred to that it is not physical act of immersion, but the moral content of the which really counts. This of course is true. The immer of a man against his will would certainly not be Chris baptism. But it is a false inference to say that the phy act has no connection with the moral attitude. How any can read Paul's words in the sixth chapter of Romans draw such an inference is a mystery. In Paul's view im

on is the symbol of the great verities of the spiritual life. he death, burial and resurrection of the believer, the whole iritual attitude, is bound up with the form of the ordinance. o plunge a man in water, of course is nothing either moral r religious. No one ever so conceived baptism except the ltra-sacramentarians. But it is a far cry from this to say iat the form has no relation to the moral meaning of the ct. The fact is the greater part of the moral meaning lies the form.

Again, immersion is the one form of the rite which is uniersally admitted as Scriptural. On its face it looks like an bsurd proceeding for Christians to adopt a divisive principle order to secure Christian unity. Everybody's conscience ncedes that immersion is true New Testament baptism. Iillions of consciences do not concede that sprinkling or ouring is baptism. Yet many insist that the only way to hristian union is the admission of sprinkling and pouring s true baptism. How, then, can unity be evolved out of a ivisive plank in the platform? It is like Democrats and epublicans trying to insert a free trade and protective tariff lank in the same political platform. Unity of action can ever be secured until the ground common to all parties is iade the starting point. Any other method of procedure is redestined to failure from the outset.

Christian unity turns primarily on obedience to Christ. Jnity which is not Christian is unity apart from Christ. Bapism is not the only means of exhibiting the spirit of obedience o Christ, of course, but it is one of the striking ways in which iat obedience is made manifest. It follows, therefore, that isobedience in this particular is equally striking and manifest. o disobey in the ordinance of baptism is to exploit disobedince in a very dramatic and flagrant way. There is no possible round for disobedience save convenience or preference.

This is laying the axe to the root of the Christian atti
Disobedience in baptism proclaims the law of convenience
preference as superior to the command of Christ. Chri
union thus secured would be union apart from Christ, and
union would be the beginning of discord.

The New Testament itself sets the ordinance of bap
in direct relation with Christian unity. In Ephesians, c
ter four, Paul outlines the seven-fold unity—"one bod
"one calling"—"one Spirit"—"one Lord"—"one fait
"one Father"—and in the midst of these—"one bapti
This is an impressive fact. A ceremony is put in the com
of the great realities of the spiritual universe. We ca
believe Paul co-ordinated baptism with faith, the Lord
of Christ, the Holy Spirit, the Father, the church, becau
attached value to a mere physical act. But we easily u
stand him if the physical act when performed properly ca
a moral and spiritual meaning which corresponds to the m
ing of the great spiritual realities themselves.

It would be difficult to find anything better adapted
cure unity of view than New Testament baptism if we a
respect the concensus of scholarship and the universal r
nition of Christendom. Of course we are not urging bap
as the supreme expression of Christian unity, nor in any
disparaging the great truths of the faith which may b
fended apart from direct reference to the ordinances.
are we forgetting the privilege of co-operation among C
tians of all names in many lines of endeavor. But it s
clear that as baptism stands at the beginning of the C
tian life, as it must be faced by every believer at the
outset of his career as a Christian, it cannot be ignor
plans for Christian unity.

XIII.

Christian Union and Infant Baptism.*

Christian Union, as the term is understood and the theory advocated, may easily be counted impossible so long as Infant Baptism, as an institution, is given a place in modern church belief and practice. New Testament Union of believers means the coming together of many into one, either the coming together of believers in single churches, or the association of individual churches in the way of fellowship and cooperation. In either event Union if of any genuine significance, must mean oneness in Christian belief and practice, with the New Testament as the one common standard in creed, character and conduct, whether of believers in individual churches or of individual churches in cooperative association.

This leaves Infant Baptism out both as a Christian Institution and as a practice among Christians. Those who hold the belief and practice admit frankly, and sometimes even with emphasis, that it has no mention or place in the New Testament. They differ widely among themselves both as to the meaning and value of Infant Baptism, and as to the grounds on which to advocate and justify the practice. There is abundant literature on the subject, and every argument used in its favor and every Scripture quoted in its support, has been declared by one or more Pedobaptists themselves, as of no value in favor or support of baptizing unbelieving children. Indeed the concession has been so general and sweeping by its advocates one against the other, as to neutralize all the arguments and to leave the practice without support.

*Editorial in Baptist and Reflector, Dec. 31st, 1914. Nashville, Tenn.

We are stating this simply as a fact and it will not be que tioned by anyone at all acquainted with the literature on th subject. We cite only one example which can easily be du plicated many times over—Dr. A. T. Bledsoe, a Methodi of marked ability and rank among his people, and in the earl seventies Editor of their *Quarterly Review* published in Nash ville. In the *Review* for April, 1874, writing as Editor, an defending Infant Baptism, Dr. Bledsoe denied that it wa commanded in the New Testament. Indeed, his languag went much further, and as we see it left absolutely no groun on which to justify the practice. We quote from the *Meth dist Quarterly Review* for April, 1874, page 334, the followin remarkable declaration:

> "With all our searching, we have been unable to fin in the New Testament a single expressed declaration word in favor of infant baptism. We justify the rit therefore, wholly on the ground of logical inference, an not on any expressed word of Christ and his apostle This may, perhaps, be deemed by some of our readers strange position for a Pedobaptist. It is by no mean however, a singular position, hundreds of learned Ped baptists have come to the same conclusion, especial since the New Testament has been subjected to a cleare more conscientious, and more candid exegesis than w formerly practiced by controversialists."

This statement from the Editor of the *Methodist Revie* is true to the New Testament whether read by the plain peop or the most learned of our times. The language of the di tinguished author may be analyzed for emphasis as follow

1. After searching he does not find in the New Testamen single expressed declaration or word in favor of infant baptis

2. He justifies the rite wholly on the ground of logical nference, not by the word of Christ or his apostles.

3. This is not a singular position, for hundreds of learned 'edobaptists have come to the same conclusion.

4. Especially since New Testament exegesis has become learer, more conscientious, and more candid than was for- nerly practiced by controversialists.

This record cannot be shaken but rather has been confirmed y all that modern scholarship has done in New Testament tudy and research. More than forty years have passed since his word was given to the public by Dr. Bledsoe, and every ear has added to its emphasis and significance. Nothing nore remains to be said for before such overwhelming testi- nony no doctrine or practice could possibly stand as having Jew Testament authority.

Returning now to our subject, how could Infant Baptism ave a place in Christian Union based on New Testament eaching and commandment? And Christian Union apart, ow can those who practice Infant Baptism ask the belief or upport of others who follow the Scriptures as their supreme ule of Christian belief and practice? So the word stands gainst Infant Baptism.

Moreover, Infant Baptism has been the cause and occasion f Christians persecuting Christians through many centuries nd in many countries, and today hinders Christian Union nd divides the followers of Christ.

This brings immense responsibility to those who insist on etaining this practice. It not only has no support as men- ioned by Christ and his disciples, but contravenes his com- nand to baptize believers upon a profession of faith, inter- eres with personal obligation and privilege, and has brought train of evils into Christian history. Surely with the New 'estament as the supreme guide, Infant Baptism must be

eliminated as a factor in any program for prospective Chri tian Union.

XIV.

Modern Scholarship on Immersion*

A. T. ROBERTSON, D.D., LL.D.

The testimony of modern scholars on the subject of imme sion as the baptism of the New Testament is as unanimous one can ever expect to find on any question of scholarship.

All the modern lexicons give no other meaning for "baptiz but dip or immerse. Here is the new work of Dr. Erw Preuschen, of Hirschhorn, a. Neckar, Germany, Vollstae diges Griechisch-Deutsches Handwoerterbuch zu den Schrift des Neuen Testaments und der uebrigen unchristlich Literatur (1908). Here only "taufen," to dip, "ins Wass taufen," to plunge into water.

The latest New Testament lexicon is that by Heinri Ebeling, another German who wrote in Rome (1913), Griec isch-deutsches Woerterbuch zum Neuen Testamente. H also the meaning is given as "taufen in, unter," dip in, und The newest German lexicographers stand where the lexicc of Liddell and Scott, Sophocles, Thayer and the rest do.

In the Hastings Dictionary of Christ and the Gospels t article on Baptism is by the late Marcus Dods, the great N Testament scholar of New College (Presbyterian), Edinbur Scotland. This eminent Presbyterian scholar says in t article mentioned: "To use Pauline language, this old man dead and buried in the water, and he rises from this clean i grave a new man. The full signficance of the rite would ha been lost had immersion not been practiced."

I take down at random a bunch of the greatest mod

*From Baptist Standard, Dallas, Texas, Dec. 10th, 1914.

ɔmmentators from my shelves and I do not quote from a ngle Baptist for obvious reasons.

Here is Plummer's new and noble commentary on Matthew 1909). He is talking about John the Baptist (p. 28): "It his office to bind them to a new life, symbolized by i nmer- on in water." No Baptist would ask for a change of a word ere. Dr. Alfred Plummer is a member of the Church of ngland and one of the greatest of modern scholars.

Look at Sanday and Headlam on Romans 6: 1-14 (p. 153): It expresses symbolically a series of acts corresponding to ıe redeeming acts of Christ. Immersion—death. Sub- ersion—burial (the ratification of death). Emergence— surrection."

Both Sanday and Headlam belong to the Church of England. ınday has long been the leading New Testament scholar that denomination.

Bishop Westcott, also of the Church of England, in his ɔmmentary on the Gospel of John, Vol. I, p. 143, says: The sacrament of baptism presupposes the death and resur- ction of Christ."

Turn to Bishop Lightfoot, the greatest New Testament holar of the nineteenth century, also a member of the Church England. In his Commentary on Colossians (p. 182) Baptism is the grave of the old man and the birth of the w. As he sinks beneath the baptismal waters, the believer ries there all his corrupt affections and past sins; as he ıerges thence, he rises regenerate, quickened to new hopes d a new life. * * * Thus baptism is an image of his rticipation both in the death and in the resurrection of ırist." Surely that is strong enough for any Baptist.

I pick up Swete on Mark. Swete is the modern successor Lightfoot and Westcott at Cambridge University. He

comments on Mark 1: 9, "with the added thought of immersion, which gives vividness to the scene."

Once more, not to become wearisome and monotonous here is James Denney, of United Free Church College (Presbyterian), Glasgow. In his commentary on Romans 6: 4 (p. 632) he says: "Therefore we were buried with him (in the act of immersion) through that baptism into his death—burial being regarded as the natural sequence of death, and a kind of seal to its reality."

It would be easy to multiply such testimony from other great Pedobaptist scholars all over the world. But enough is enough. The matter is now simply taken for granted by the best scholars everywhere.—(From the *Baptist World*, Louisville, Ky.)

To these quotations made by Prof. Robertson whose great work, a Grammar on New Testament Greek based on Historical research, already holds highest rank among scholars we add these taken direct from their authors:

Prof. H. A. A. Kennedy, professor of N. T. Language, Literature and Theology, New College, Edinburg, on Romans 6: 4: "The very symbolism of the rite is an impressive picture of the believer's experience. His disappearance beneath the water is a vivid illustration of his separation from the old life of sin. It is a burial of the old life of sin. It is a burial of the old existence, just as Christ's burial was a palpable proof that He had left all earthly conditions behind Him. Emergence from the baptismal water typifies entrance into a new environment, the life of the Christian society, etc."

R. J. Knowling, professor of New Testament Exegesis Kings College, London, on Acts 8: 38: "The context indicates that the baptism was by immersion, and there can be no doubt that this was the custom of the early church."

William Sanday, Professor of Divinity, Oxford, on Rom

4: "When the water closed over our heads, that meant we y buried with Him, in proof that our death to sin, like His ath, was real."

Conybeare and Howson (life of St. Paul) on Romans 6: 4: This passage cannot be understood unless it is borne in ind that the primitive baptism was by immersion."

XV.

Baptism.

AS HELD BY BAPTISTS—LIGHT FROM ALL SOURCES*

A. T. ROBERTSON, D.D., LL.D.

It would seem superfluous for anyth ng more to be said on ie subject of immersion. The Baptist contention on this oint is as nearly universally accepted as anything in Scrip- ire is likely to be. English and American Baptists have made marked impress upon the world by their distinctive doc- ines. The power of the truth witnessed by Baptists is felt all Protestant countries.

THREE VIEWS AS TO IMMERSION.

In the modern world there are three attitudes assumed owards immersion in the Scriptures. One is that immersion one is meant by the word baptize; the second is that the ord means either immersion, pouring or sprinkling; the third enies that immersion is scriptural. It is not often that gen- ine scholars now go the extreme of saying that immersion is ot baptism. Dr. Shedd, in his Commentary on Romans, ndeavors to show that Paul, in Rom. 6: 4, did not connect aptism and burial. But this species of exegetical gymnastics so rare as not to be taken seriously by the student of Scrip-

*From the Baptist Argus, now the Baptist World, Louisville, Ky.

ture. There is a much larger number of writers who freely admit that immersion is the proper meaning of baptize, but who insist that another meaning is permissible also in special cases. Hence, it is argued, one cannot properly insist on immersion alone as baptism. Something else will do as well, or almost as well.

Dr. A. Plummer is a fine example of this type of scholar who wish to find some scriptural justification for modern practices in Christian worship. Writing in the new *Hastings' Dictionary of the Bible*, he says: "The mode of using it was commonly immersion. The symbolism of the ordinance requiredt his. It was an act of purification; and hence the need of water. A death to sin was expressed by a plunge beneath the water, and a rising again to a life of righteousness by the return of light and air; and hence the appropriateness of immersion." That would seem conclusive, if he had not added: "But immersion was a desirable symbol, rather than an essential," mentioning the stock objections about household baptisms.

The Baptists are by no means alone in claiming that nothing but immersion is taught in the Scriptures. In fact, the overwhelming bulk of modern scholarship is with the Baptist contention on this point. The trouble is not so much here as in the conclusion from this fact. The Romanist will say "Yes, but the church had the right to change the mode of the ordinance." He falls behind the doctrine of an infallible church. The appeal to Scripture does not reach him. The Lutherans, and many other Paedobaptists, admit it freely but affirm that the form is a matter of indifference, and claim that pouring and sprinkling are more convenient, and more suitable to modern conditions and customs. It is denied by them that the form is essential to obedience to this command. This is the position of the majority of Paedobaptists

ıe wise line of argument with those who hold this view is to ow that the form is essential to the symbol, that the very ea of baptism is destroyed when the form is broken, that an dinance is meant in the nature of the case to be unchange- ıle; in a word to make it clear, that one who loves the Bible ust follow the Bible teaching. It is just at this point that ost of the irritation arises in the discussion of this subject. our view we assume that no one is baptized at all who is ɔt immersed on a profession of faith. This is considered rogance by many who differ from us, and it is requently id that we make immersion essential to salvation.

If we expect to reach those who disagree with us, we must ke pains to be understood and to make it clear that our ress on immersion is not because we consider it essential to lvation, but essential to the ordinance. Baptism is not sential to salvation, but we insist that, when one is bap- zed, he should be really baptized. Baptists also feel very rongly the beauty of the symbolism of baptism as a death ıd resurrection. We are unwilling to see the pictured truth the ordinance destroyed by the substitution of some other ːt. Besides, we contend that the command of Jesus cannot ɛ obeyed unless the thing commanded by Him is done.

The Substitution of Sprinkling for Immersion.

It is a commonplace among scholars that the council of avenna in 1311 was the first council to put sprinkling on a ar with immersion. This permission to use sprinkling, says ıe Schaff-Herzog Cyclopædia of Religous Knowledge, was favored by the growing rarity of adult baptism." Up ɔ this time sprinkling was only allowed in case of the sick, nd gradually for infants. It was the doctrine of baptismal ɛgeneration that led both to infant baptism and sprinkling. he belief that only the baptized were saved caused something

to be done that would answer for baptism to insure salvation Luther took the side of immersion and tried to stem the tid towards sprinkling, but he failed. Calvin considered it matter of indifference. Roman Catholics stand by the coun cil of Ravenna. The Continental Anabaptists were divide as to immersion. Modern advocates of sprinkling stand fo a rite that gained its triumph at the close of the Middle Ages

The Greek Church.

The Greek Christians did not accept the decision of Raven na, and did not cease the practice of immersion. This is very striking testimony to the meaning of baptize, since th Greeks are credited with knowing the meaning of words i their own language. It is true, they practice trine immersio but this fact has no bearing on the question of immersion o sprinkling.

The Early Fathers.

There is such a wealth of testimony here that one hesitate what to use. I have before me, as I write, the Greek Lexi con of the Roman and Byzantine Period from B. C. 140 t 1100 A. D., by Prof. E. A. Sophocles, himself a native Greek This book is the standard authority for this period of the Greel language, and is invaluable in the study of ecclesiastical terms He, in accordance with all Greek lexicons, gives dip, immerse plunge, as the meaning of the word. He refers to Barnabas Ignatius, Justin Martyr, Ireneus, Origen, Cyril, Gregory Epiphanius, etc., to prove the mode. Moreover, Barnaba and the Shepherd of Hermas both speak of "going down int the water" and "coming up out of the water." Tertullia uses the Latin word mergito, to plunge.

When the Teaching of the Twelve came to light, there wa much ado made because this document of the Second Cen tury permitted pouring when immersion could not be done

his is true. Already the doctrine of baptismal regeneration d arisen, and so much stress was laid upon baptism that hen there was not enough water for immersion, pouring was lowed. But this is not the Scripture teaching. No such mphasis is laid upon baptism by the New Testament. More- er, in the Teaching of the Twelve, when pouring is allowed different word is used from *baptizo*. The word used for pour *ekcheo*, a word never used in the New Testament in connec- on with baptism. Now the fact that *ekcheo* is here used for ouring, as distinguished from *baptizo*, proves that *baptizo* oes not mean pour.

Ancient Greek.

Baptizo is not used as often as *bapto*, from which it is de- ved. But each means to dip, to plunge. Both words are ed in figurative expressions also, as all words are. One can e plunged in grief, immersed in cares, etc. Liddell and cott's Standard Greek Lexicon (seventh edition) gives not single example that permits pouring or sprinkling. What the ecise difference is between *bapto* and *baptizo* has not been etermined. In practical usage no real distinction can be bserved, save *baptizo* is more common in later Greek, *bapto* the earlier idiom. We have the same situation concerning *ino* and *rantizo*, to sprinkle. The ancient Greek uses *raino*, he later Greek uses its derivative, *rantizo*, but with no real ifference in sense.

Contemporary Greek.

The Biblical Greek is based on the Universal Dialect, which as occasioned by the spread of the Macedonized Attic by he conquests of Alexander the Great. Plutarch, Dio Cassius, ucian, Philo, Josephus, Polybius, Diodorus, Strabo, all use *ptizo*, and all use it in the sense of dip. These writers wrote the language which lay immediately behind Biblical Greek,

and were in a sense contemporaries of Biblical Greek. Plu tarch speaks of one dipping (*baptizo*) himself into the lake Josephus (Antiquities XV., 3, 3) tells of young Aristobulus brother of Mariamne, who went swimming with some o Herod's servants. At the proper time, in the dark of th evening, they "dipped him as he was swimming," and so h was drowned. The word *baptizo* is here used for "dipped."

The Septuagint.

Both *bapto* and *baptizo* are used in the Septuagint transla tion in literal and figurative senses, but always with the sens of dip. In II Kings 5: 14, we read of Naaman: "Then wen he down, and dipped himself seven times in Jordan." Ther the Septuagint uses *baptizo* for "dipped."

The New Testament.

The New Testament is based immediately upon the Sep tuagint Greek, and both are based on the Universal Dialect Prof. Sophocles (Lexicon for Roman and Byzantine Periods says of *baptizo*: "There is no evidence that Luke and Pau and the other writers of the New Testament put upon thi verb meanings not recognized by the Greeks." The wor assumes a technical application to a special ordinance in th New Testament, but the act used as an ordinance is the orig inal and persistent meaning of the word. The Jews had ab lutions before John the Baptist introduced the ordinance o baptism. Some of those ablutions were immersions, but ther is no evidence that the Jewish Proselyte baptism of later time (which was also immersion) existed before the time of Christ In Luke 11: 38 we are told that the Pharisee marveled a Jesus because "He had not first washed before dinner." Th word for wash is *baptizo* and refers to the Pharisaic scrupu losity about ceremonial defilements. To make sure of cere

ıonial purity, a whole bath was felt to be necessary. In Iark 7: 4 we read that when they come "from market, except ıey wash, they eat not." There again *baptizo* is used for 'ash. Some ancient documents here read *rantizo*, sprinkle, ıowing clearly that *baptizo* and *rantizo* mean different things ee margin of Revised Version. The reading *rantizo* doubtless rose from the difficulty felt by those not Jews in thinking that verybody would go to the trouble of taking a bath after com- ıg from the market before meals. In Luke 16: 24 *bapto* ; translated dip, "that he may dip the tip of his finger in 'ater."

Baptizo is used in figurative senses in the New Testament, ut always in harmony with the original and literal meaning f the word. The baptism of death, of fire, of the cloud, of he Holy Spirit, all preserve the same imagery of the literal sage. The way to learn the real meaning of a word is not rom the metaphor, but from the literal sense. We have een from the use of the word *baptizo* in Greek writers of all ges, from the time of Homer till Modern Greek, that *bapto* nd *baptizo* mean to dip. So then, the presumption is all in avor of this idea in the Bible, unless the connection makes it mpossible, and renders a peculiar sense proper which does not lse where exist. We have seen that in the Septuagint trans- ation of the Old Testament *bapto* and *baptizo* mean to dip. Ve have seen also that in the New Testament, when the or- linance is not spoken of, both *bapto* and *baptizo* mean to dip r immerse in a literal or figurative sense.

What, then, is the sense when *baptizo* is used for the ordi- ıance of baptism? We observe at once that *rantizo*, to sprinkle nd *eccheo*, to pour, are both used in the New Testament, but ıever in connection with the ordinance of baptism. The vord *baptizo* is consistently used throughout. We should :xpect *baptizo* to have one meaning, since we have observed

this to be true of it elsewhere. This one meaning should r through all the figurative uses of the word also. We sugge that one use successively pour, sprinkle, immerse in eve instance in the New Testament where the word baptize, baptism, occurs. The result will completely remove po and sprinkle from serious consideration. Dip or immerse w suit every time.

The circumstances surrounding the ordinance of bapti naturally suggest immersion. Jesus went down into the wat and came up out of the water (Mark 1:10). So also Phi and the Eunuch went down into and came up out of the wa (Acts 8:38). The baptism took place while down in the wat If the word *baptizo* elsewhere always means immerse, certain there is nothing here to make it otherwise. The New Test ment descriptions of various baptisms suggest an immersio

Moreover, Paul has drawn a pic ure of what baptism like. In Rom. 6:4ff he tells us that baptism is like deat burial and resurrection. See also Col. 2:12. The very sy bolism of baptism demands going down into and rising fr the water. It is impossible to picture burial and resurrecti by pouring or sprinkling. Immersion does do it, and nothi else does. The argument is complete, as complete as it possible to make any argument. No real objections can found in the Scriptures. The number baptized at Pentec does not show immersion to be impossible. Baptist m sionaries among the Telugus have duplicated that experien several times. The water was at hand also, for Jerusalem w well supplied with large pools, and always had plenty of wat The baptism of the jailer at Phillipi is entirely possible. It not stated when the baptism took place. Baptism by i mersion is common in jails now. Water can be found plenty when it is wanted. But, one may say, suppose wa could not be found, what then? Do nothing. Baptism

ɔt essential to salvation. A man in a desert can wait till gets out of the desert, if he ever does. If we do not know at Jesus was immersed in the Jordan, we do not know anything in the Bible. It is impossible to understand language.

What Will You Do?

If Jesus was immersed, you wish to be immersed also. You ight not to be willing to do something else. If He went all e way from Nazareth to the Jordan to be immersed by John, e ought not to say anything about convenience now. It is ɔt a question of what we would rather do. Jesus was imersed. Will you be content with doing something else for ur own convenience, and offer that to Him for obedience? is not a question of salvation, for we are not saved by bapm. But why do anything if you are not willing to do what sus did, and what He commands? He has commanded us be immersed. He has nowhere commanded pouring or rinkling.

Southern Baptist Theological Seminary, Louisville Kentucky.

XVI.

he Spiritual Meaning and Value of Baptism.*

E. Y. Mullins, D.D., LL.D.

ermon preached before the Immanuel Baptist church, Nashville, Tenn., May, 1914.)

Text: "Or are ye ignorant that all we who were baptized to Christ Jesus were baptized into his death? We were ıried therefore with him through baptism into death: that ɛe as Christ was raised from the dead through the glory of e Father, so we also might walk in the newness of life" ɛom. 6:3, 4).

*Published in Baptist World, Sept. 10th, 1914.

I wish to unfold the thought of the spiritual meaning a value of baptism. In order to do so, it is necessary that glance at the New Testament teaching on the relation o sign to the thing signified. We might at the outset beco confused and mystified if we failed to do this. If we sho put the sign in the place of what is signified; or put wha signified in place of the sign; or if we should fail to grasp clea how the sign represents what is signified, it would be very e to go astray.

Hence my sermon might be described as an effort to show spiritual meaning and value of a sign or symbol. Baptism a sign or symbol of spiritual truths and realities.

The word symbol is made up of two other words, one which means "together" and the other to "put" or "plac Hence the primary meaning of symbol is the placing toget of two things, or the use of one thing as a sign of anot There are, for example, symbols used by astronomers. symbol which represents the sun is a circle with a dot in center. The symbol of the planet Venus is a smaller ci with a cross hanging from its lower edge. Sometimes a is used to indicate a quality. A lion is the symbol of cour An olive branch is the symbol of peace. Sometimes on cient Greek coins a figure was stamped as a symbol of aut ity—a lyre or wine cup or ivy wreath. Here the symbo forth the authority of the magistrate under whom the was issued.

Now, in Christianity there are two ceremonies or symb which correspond to the meaning I have given. Baptis one of these. It is a ceremony which is put with spiri truths and facts, by divine authority, for certain ends. W are those spiritual truths and realities? I can only briefly to them. Baptism is a sign of remission or forgive As immersion, it symbolizes complete remission and forg

ness. It is also a symbol of the washing of regeneration, and as immersion it is a symbol of complete washing, a radical inward and not a superficial outward cleansing. It is a symbol of submission and consecration, and as immersion it is a symbol of complete dedication to the authority and service of Christ. It is a symbol of death, burial and resurrection, and as immersion it expresses death, burial and resurrection in a dramatic and symbolic outward form. Thus it symbolizes our union with Christ in his death, burial and resurrection. Thus it is a symbol of our own inward spiritual death, burial and resurrection, and at the same time it prefigures our own bodily resurrection.

There is no longer any serious difference among representative scholars of the world, of all denominations, that baptism as taught and practiced in the New Testament was the immersion of the believer in water, in obedience to the authority of Christ. Prof. Sanday, of Oxford, a member of the Church of England, gives the following as the meaning of the passage I have given as my text:

"Baptism has a double function. (1) It brings the Christian into personal contact with Christ, so close that it may be fitly described as union with him. (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ: Immersion, which symbolizes death; submersion, which symbolizes burial (the ratification of death); emergence, which symbolizes resurrection.

"All these the Christian has to undergo in a moral and spiritual sense, and by means of his union with Christ. As Christ by his death on the cross ceased from all contact with sin, so the Christian united with Christ in his baptism has done once for all with sin, and lives henceforth a reformed life dedicated to God." (Commentary on Romans, page 153.)

This is in harmony with the New Testament teaching every-

where. Immersion and death are "put together" in this sym bol. Submersion and burial are also put together, as a emergence and resurrection. If, then, these things are join together by the authority of Christ, who shall assert an a thority above his to justify us in putting asunder what has joined together?

Now, in order that we may preserve the spiritual meani and value of baptism, we must fulfill all the following con tions:

1. First of all, we must keep the ordinance in its proper pla as a symbol. It is strange how difficult this has been in Chr tian history. Men have erred constantly in one of th directions: (1) They have said: "It is a mere symbol; it amou to little or nothing." Then they have proceeded to change form to suit their own comfort or convenience; or else they ha abolished it altogether, as the Unitarians and Quakers ha done. Or (2) Men have erred in another direction by id tifying the sign with the thing signified. Jesus said, as to bread and wine, "This is my blood," "this is my body," a the Roman Catholic Church has insisted on taking the wo literally. Someone has said that the terrible dogma of tr substantiation, with all its magical power in the hands c priesthood, with all its debasing influence upon New Tes ment Christianity, arose out of man's failure to understan figure of speech, a metaphor, so that Christ's words, which easily understood by an intelligent child, were perverted i words of revolutionary import. To appreciate a symbol must have imagination and faith. Children have no trou in understanding symbols. I once heard of a man who jected to the poetic lines: "Sermons in stones, books in r ning brooks, God in everything," because it was a perver of the facts. The poet should have said rather, "Sermon books, stones in running brooks, God in everything." T

literalists who object to the teaching of the little stanza baby:

"Where did you come from, baby dear?
Out of the everywhere into the here.
Where did you get your eyes so blue?
Out of the sky as I cam e through.
Where did you get your pearly ear?
God spoke, and it came out to hear.
Where did you get that little tear?
I found it waiting when I got here."

Now a man without magaination or insight might object at every statement in these lines is false. You might argue th such a man a week, and you could not convince him. He ks the insight and imagaination necessary to understand urative language. So also you could never impart spiritual ight to a literalist who insisted that Christ meant his real dy and blood when he said, "This is my body," "this is r blood."

(3) A third way in which baptism as a symbol is perverted m its true use is to convert it into a saving ordinance. remonies in religion are like ladders. You can climb up them if you keep them in their place. You can climb down them if you misuse them for wrong ends. Baptism is an t of duty. It is a sign of life within. It is the answer of a od conscience; not the regenerating power that makes a od conscience.

Hence, I repeat, if we are to preserve the spiritual meaning d value of baptism, we must keep it in its place as a symbol.

2. I remark secondly that in order to preserve its spiritual aning and value we mus. maintain its relation to the truths d facts symbolized in and by it. We must never forget the lue of the outward as a means of helping men to understand e inward. The idea of God never became tangible and work-

able and real to men generally until God became visible audible and tangible in Jesus himself. Until Christ ca men failed to grasp the idea of God clearly. Since he c all false ideas are correted in and through him.

For example, when the Indian or other philosophy says is an impersonal principle, and man is to be reabsorbe death or snuffed out like a candle, Christ comes and says is a person and our personality will remain forever. W Mohammedanism perverts the idea of God and makes mere power, Christ comes and shows that God is love. W science exaggerates heredity and sin, and asserts that m under the operation of natural law, Christ corrects it by sl ing that where heredity and sin abounded grace did ab more exceedingly. God became visible and outward in Ch

Now, in a corresponding manner, the central spiritual tr and facts of Christianity became visible in the ordina Christ planned it so. If you look at the great group of i vital truths of Christianity, and then look at the meanir the two ordinances of Christianity, you will at once see th is like looking at two circles of exactly the same diam You can place one upon the other, and not only their ce will coincide, but their circumferences will also coincide.

Note then the two parallel lines in Christianity—th ward and real and the outward and symbolic. There ar kinds of cleansing—inward cleansing by the Spirit of Go outward cleansing in symbol through water baptism. T are two kinds of entrance into the Kingdom—the inner spiritual when the soul yields to Christ, and the outward symbolic in baptism. There are two kinds of remissi sins, two kinds of death, two kinds of burial, two kinds surrection—the inward and vital and the outward dramati symbolic. There is no conflict or confusion, nothing to anyone astray in this. It is like all other inward things

rresponding outward expression. There is no conflict
nfusion between the nvisible and the visible deed; none
een the inaudible thought and the audible word; none
een the unheard melodies in the heart and the heard
c on the organ or other instrument. There is no conflict
een the beautiful sunset I see and the inward image of it
rry in my memory. There is no conflict between that
elous and matchless experience I had one night in Major
's meeting when Christ drew near and spoke to me and
ed the open door of my heart and shed his radiance
igh my soul, and when I gave myself to him as a penitent
r and died to him and rose in new life to him and dedi-
l myself to him forever—I say there is no conflict between
inward drama of my soul and that other drama a week
when on a clear November afternoon my father led me
the baptismal waters and I re-enacted outwardly all that
rd transaction. There was no conflict between the song
oul sang that night of my conversion and the other song
ps sang the day of my baptism:

"How happy are they who their Savior obey,
And whose treasure is laid up above."

w, I think I have made clear what I mean. Christ in-
ed that our Christianity should have the inward reality
he outward expression in the ordinances: Two kinds of
ssion, two kinds of cleansing, two kinds of death, burial
esurrection—the inward, vital and real, and the outward,
atic and symbolic. If we seek to know and do the will
rist, we will maintain both the outward and the inward.
Again, if we would preserve the spiritual meaning and
of baptism we must conserve the relation of the form of
ymbol to its meaning. It is perfectly clear that if a cer-
meaning is bound up with a certain form, if the form is

chosen in order to express a certain meaning, the moment yc change the form you change the meaning. A symbol has r value in itself. Its value is in its fitness to a certain meanin Its use and value ceases when it no longer expresses the n cessary meaning. The American flag has red, white and bl in the color scheme. It has thirteen stripes and as many sta as there are states, on a blue ground. Its value as a nation symbol is in the retention of these elements. Suppose v should change the color scheme to red, white and black, increase the number of stars and put a single star on the bl ground, would that be an American flag? Surely not.

When a marriage takes place, sometimes a gold ring used. The groom puts it on the hand of the bride as a part the ceremony. It is a symbolic marriage which is paral with the legally authorized ceremony. The gold, we will sa represents the quality of love, and its circular form represer the endless duration of marriage. Now, if you use a straig bar of gold instead of a ring, or if you use an iron instead o gold ring, it is evident that the symbolic aspect of the marria is in part destroyed. Now suppose this symbolic form of t ceremony, this use of the gold ring, instead of being volunta were required by law in order to make the ceremony leg Surely eveyone would seek to observe the law. Any char from gold ring to a gold bar or iron ring would destroy t symbolism and violate the law. I remind you that baptism not optional with us. It is commanded by Christ. To fuse to submit to it violates his command; and since the me ing of it is wrapped up with the form we cannot change form without changing the meaning. Sprinkling no m makes real baptism than one star on a blue ground with t teen stripes makes a flag which we would recognize as "(Glory."

4. Finally, we must preserve the relation of baptism to

orporate life of believers in the church if we would main-
ain its true use and value. Baptism admits to church mem-
ership. It is not an isolated individual act merely, with no
elation to church membership. In Ephesians 4:3-6, Paul
ives the true basis of Christian union. It is a seven-fold
nion: "Give diligence to keep the unity of the Spirit in the
ond of peace: one body, the church: one Spirit, God's Holy
pirit; even as ye were called in one hope of your calling, the
hristian calling; one Lord, Jesus Christ; one faith, faith in
hrist; one baptism, the immersion of the believer in water;
ne God and Father of all, who is over all and in all and through
ll." Here, then, is the glorious outline of Christian unity
y the matchless hand of the master builder, Paul. We shall
ealize it when his ideal becomes the practical working ideal
f Christendom. When the members of the one body, ani-
ated by the one Spirit, shall bow to the authority of the one
ord; when other lords shall give place to him; when the lord
f self-will, and the lord of convenience, and the lord of in-
ination, and the lord of pride of the heart, and the lord of
alf-heartedness shall give place to the Lord of life and glory,
hen the ideal of unity will come to pass, and unto the angels
nd principalities and powers in the heavenly places shall be
ade known through the church the manifold wisdom of God.

5. If we would preserve the spiritual meaning and value of
aptism, we must maintain its true relation to the subject
ho obeys in the act. For the person baptized baptism is a
eans of expressing his relation to Jesus Christ. No one will
ppreciate baptism who overlooks this fact. For the normal
eliever, the person who follows the natural instincts of his
eart when he becomes a follower of Christ, obedience in bap-
sm is far more than the mechancial observance of a mere
eligious form. Feeling and sentiment, loyalty and love
bound in the act. Suppose you hold in your hand a picture

of a woman's face, and imaginary face, conceived in the mind and transferred to the canvas of some artist. If it were a beautiful face, artistically painted, you might care for it because of its artistic value. Otherwise, it would not interest you at all. But suppose, instead of being an imaginary face, it was the face of a real woman. Suppose further that real woman was your mother, and still further that your mother was dead and this was the only picture of her you possessed; and now suppose in her last moments, her dying statement, she had given you the picture and told you to preserve it and remember her by means of it. Do you not see how your whole soul would go out in affection toward that picture. It would be to you an expression of one of the deepest and sweetest of personal human relations. Your treatment of the picture would be your expression of your feelng toward your mother. Even so, to the loyal and loving disciple of Jesus, baptism is full of sweet, personal meaning. Let me try to put into words the real feelings of the normal disciple, who is truly loyal to Jesus, as he is baptized. This is what he says in his heart:

"Let me follow the example of my Master in this act. He went all the way to Jordan to be baptized by John, and he said, 'Thus it becometh us to fulfill all righteousness,' and surely if it became him it becomes me. Let me obey the command of my Master, for he gave this command in his last words to the disciples. Let me obey just as his words require me to obey. Let the quality of my obedience not be lowered by compromises of any kind. Let no one presume to obey for me when I am a helpless, unconscious babe. Vicarious obedience here is not real obedience. Let my obedience be not something which men call the 'spirit of obedience' while the fact of obedience is wanting. Let me not follow my comfort or convenience, or the advice of human advisers, and obey partially when I can obey fully. Let me have the joy of full

dience. Let me die in symbol as Christ died actually. me be buried in the watery tomb as he was buried in the ve. Let me rise again from that symbolic grave as he from the tomb in the garden. Let me walk in newness of as he walked in resurrection power."

t is thus that the disciple thinks and feels and speaks. It nus that he enters into mystic fellowship with his Savior. s thus that he catches the spirit of the great passsage of l in the sixth chapter of Romans. Baptism is baptism Christ. It is symbolic union with Christ. As the hand member of the body, so now the believer is a member of ist. The ordinance does not unite him to Christ, but it bolizes the union. He desires now to live the life the or- ance symbolizes. He now says, "The love of Christ con- ineth me," meaning, by the love of Christ, not his love for ist simply, nor Christ's love for him simply, but meaning ier the great eternal principle of love which ruled in Christ is now ruling in him, as the life of the head rules in the nbers. Again he says with Paul: "I count all things to be for the excellency of the knowledge of Christ Jesus, my d, if by any means I may attain unto the resurrection of dead." Paul did not doubt that he would be raised from dead, but he was anxious that his life and character be thy of the resurrection glory. The bride may not doubt marriage just ahead before the multitude of spectators, her hand trembles as she arranges her hair, lest she be worthy of the great occasion. Men and women and chil- n obey Christ in baptism because they are swayed by the nal motive. They are transformed by the vision of the n and glorified Savior, and the very act expresses meaning the deepest feeling of their hearts.

XVII

The Baptist Position as to Restricted Communion.*

E. Y. Mullins, D.D., LL.D.

Things which may be taken for granted by every Baptis must often be restated in a discussion relating to Christian of other denominations. The supreme authority of Christ i all things is our fundamental Baptist pre-supposition. Th Scriptures as the only sufficient and authoritative revelatio of Christ's will claim also our unswerving allegiance. Tha the New Testament reveals a polity and order fo the loca churches which is of permanent utility and lasting obligation we maintain with no less conviction. That the two ord nances, baptism and the Lord's Supper, are the only outwar forms which bear the divine sanction, as embraced in the orde of the churches, Baptists hold today, as they have ever hel That the forms of these ordinances, as well as their signif cance, their connection with one another, their utility as mean of grace, and their general position in the Christian system bear a vital relation to the will of Christ, we strenuously main tain.

Now then, we come to the point. As Baptists we say ac count ought to be taken of the connection between the Lord' Supper and baptism; between the Lord's Supper and church membership; between the Lord's Supper and spiritual cha acter; between the Lord's Supper and the truth which it sym bolizes. All this is but another way of saying we should refe the ordinance in all respects to the will of Christ. If any thin

*From Baptist Argus, now the Baptist World, Louisville, Ky.

hat we mar the symmetry of obedience by exalting an ex-
ernal form to a position of undue importance, we reply: The
nportance of a point which is an issue in a controversy is not
ecessarily the guage of its importance as a member of a larger
ystem of things. The surgeon does not commit himself to
he position that the little finger is of greater importance to
he body than the right foot, merely because the blood-poison-
ng which is beginning to invade the body by way of the
ittle finger, requires him to bestow exclusive attention upon
hat member. Your doctrine of proportions can be applied
ormally only when conditions are normal.

Prerequisites.

The first prerequisite to the Lord's Supper which I name is
piritual character. Repentance towards God, and faith in
ur Lord Jesus Christ, a heart regenerated by God's Spirit,
hese must precede a scriptural observance of the Lord's
Supper. "Take, eat, this is my body." Matt. 26: 26. "This
up is the new covenant in my blood, which is poured out for
ou." Luke 22: 20.

Again, we eat and drink unworthily when we eat and drink
'not discerning the Lord's body." I. Cor. 11: 29. Every
assage of Scripture which deals with the subject shows that
elievers, and believers only, are permitted to partake. To
ake the opposite view and make a sacrament of the ordinance
hich imparts spiritual life, is to strike at the very roots of
Christianity, and alter its whole method of dealing with men,
nd inevitably empties it in due time of all spiritual power.

The next prerequisite to the observance of the supper is
aptism. By baptism I mean immersion. It is not in keep-
ng with the purpose of this article to dwell at length upon the
roofs of the statement that the immersion of the body of the
believer in water, and immersion only, is baptism. The mean-

ing of the Greek word, the uniform New Testament practice, the symbolic significance of baptism as a burial and resurrection, the uniform testimony of Greek lexicons, the witness of innumerable scholars of all denominations, living and dead, all agree in the view that baptism by immersion was the uniform and invariable New Testament practice.

That baptism should precede the Lord's Supper is so universally admitted by all denominations as the Scriptural requirement, that it seems scracely to need proof.

Baptism, with others of course, is held to be sprinkling or pouring, as well as immersion, but they are in perfect accord with Baptists as to the order in which the two ordinances stand to each other.

Some of the Scripture proofs that baptism should preceed the supper are as follows: "Repent ye and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins." Acts 2: 38. "He that believeth and is baptized shall be saved." Mark 16: 16. "They then that received his word were baptized." Acts 2: 41. "As many of you as were baptized into Christ did put on Christ." Gl. 3: 27.

Principle of Obedience.

All of these passages show that baptism is the initial act of the believer's Christian career. It was clearly the practice in New Testament times. Not a single exception to the rule can be found. Then, too, it is the ordinance which symbolizes the beginning of spiritual life, and of necessity belongs at the outset. It follows, therefore, that the supper must follow baptism. If immersion alone is baptism, then the unimmersed should not be invited to the supper. In view, then, of the agreement between Baptists and others on the point that baptism should precede communion, and in view of the overwhelming proof that immersion only is Scriptural baptism,

it is clear that Baptists break with their brethren of other denominations, not in restricting the Lord's table to the baptized, but in restricting baptism to the immersed.

A third qualification for the Lord's supper is membership in a local church of Christ. This of course involves also an orderly walk. The orderly walk of the Christian pertains to obedience in externals, in the polity and order which Christ has appointed; and also worthy conduct in daily living. Church membership ought to constitute a pledge of both these forms of obedience.

Now we find that the baptized were added to the churches in New Testament times, and that the supper was observed by the churches as such. Indeed, the ordinances were committed to the churches, and apart from them there is no organization or body of people on earth authorized to observe them. See Acts 2: 37-47; I. Cor. 11: 17-34.

Now in restricting the supper to converted people, and baptized people, and members of New Testament churches, we are simply making a thorough-going application of our principle of obedience. If we are warranted in departing from "good order" at this point, why not depart at other points? Our conception of the importance of the point which we maintain as to the supper we derive not from a comparison of this ordinance with commands of other kinds, but from the fact that Christ regarded it as of sufficient importance to enjoin it. In declining to invite the unbaptized to the supper, we rob them of no spiritual right, but only of a ceremonial privilege. The ordinance in our view is both more and less important than in theirs. Less important as being an outward symbol only, and not a sacramental means of grace; more important as being an explicit New Testament arrangement and command, and not a matter of indifference.

If our withholding of the ordinance seems to be a vital

matter, it is because they attach an unwarranted significance to an external appointment. If, like the word of the gospel through the Holy Spirit's power, the supper were designed to regenerate and impart mystically divine grace, we would convey it to all alike, as we seek to preach the gospel to all. Our estimate of what we thus withhold from other Christians is to be seen only in our estimate of the ordinances. This estimate is that they are of no importance as sacraments, but of very great importance as symbolic representations, and as expressions of the divine will, which requires complete obedience as in all things else, so in this also.

It is unwise to consider any appointment of Christ apart from its connections. Christianity is a system. It is also an external order. More important still, it is a group of teachings or doctrines. Highest of all, it is a life. Any one part of it, therefore, is related to every other part. Its separate features, its distinct parts, are to be understood in the light of their connections. The smallest part may be vitally related to the rest. A capillary or rootlet cut away and detached from the roots of a tree is an insignificant thread of organic matter, which withers and dies at once. But this tiny thing, growing in its own place, is a mouth by which the tree feeds itself from the surrounding soil with the bread of its very life. In similar manner, the Lord's Supper is to be viewed in the light of its connections. The most important of these is the will of Christ. Life flows to us from Christ in the degree which marks our conformity to His will.

The supper is also related to baptism. The latter is a ceremony, as is the former. But it is a ceremony appointed as a qualification for another ceremony. Surely, there is nothing inconsistent in contending for a ceremonial qualification for another ceremony, if it is a divinely prescribed qualification. But baptism and the supper are not merely

remonies, they are symbols of spirtual truth setting forth vidly in external forms the central doctrines of the gospel. ence, as thus connected with each other, they also relate emselves vitally to a much larger scheme of things,namely, e spiritual truths and forces lying at the heart of the Chris- an revelation. Here again we touch the will of Christ, the evealer of life, and once more all things must be gathered up Him, and the small things interpreted in the light of His pointment and will.

Unity of the Ordinances.

I have said that the baptismal qualification for the supper, ceremonial condition for observing a ceremony, is divinely pointed. A farther light is shed on this connection when we ll to mind the symbolic significance of the two and the sup- ementary office which they perform for each other. Cleans- g, death, burial, resurrection are set forth in baptism. The ucifixion, with its atoning blood and its flesh of Christ given the world, are set forth in the supper. The facts symbolized baptism thus grow out of the facts symbolized in the sup- r. The Christian and his regeneration on the one hand; hrist and His atonement on the other. These ordinances e companion pictures. Each is incomplete without the her. Each raises the expectation for, and demands the her.

A painting representing a shipwreck at sea was accompanied another showing the rescue of the passengers by another ip. The artist's idea demanded a two-fold representation r its completeness. So the Christian ordinances satisfy the o-fold thought of the mind of Christ, the world's shipwreck sin, and its rescue by Himself. We see, then, that it is le and foolish, as well as sinful, to sever the bond between ptism and the supper, and to disparage immersion, the one

New Testament form of baptism, and then declare the ri
of any one to the Lord's table who has received sprinklin
pouring. Let us beware of breaking even a rootlet from
place on the great tree of Christianity.

There is still another aspect of the Lord's Supper which
are in danger of overlooking, and which proves that it is
a mere rootlet, but something of greater importance and
nificance. It is a striking instance of *divine contriva*
Some of the most convincing proofs of the existence of God
the evidences of contrivance in nature, the adaptatior
means to ends. The Lord's Supper is written all over with
marks of the design of the Master. "As oft as ye eat
bread and drink this cup, ye do show forth the Lord's de
till He come." "Do this in remembrance of me." The s
per, then, has a symbolic and a typical significance. A s
bol shadows forth a spirtual reality, an event or truth of
present or the past. A type anticipates and declares an e
which is to come.

Now there is no dispute among Christians as to the ad
able fitness of the ordinance of the supper to set forth
above great facts and truths. To remember Christ, an
anticipate Christ, is to reach back to Calvary and forwar
His final coming in flaming epiphany. It is to unite in
act of thought the first moment of saving faith, and the
moment of glorification. Now Christian duty requires
we hold the ordinance to its true office and function. Al
confusion over it as a means of communion and fellow
with *other Christians* is a result of the perversion of the
nance on the part of some from its true uses. We may
spiritual fellowship with Christians of other denominatior
every point of spiritual contact between them and ourse
We may pray with them, or converse with them about a
mon hope. But we cannot have ceremonial or ritual fe

ip except at points where there is ceremonial or ritual agree-
ent. The breach in ritual fellowship is at baptism. Every
mersion is a protest against sprinkling. Here occurs the
al breach of fellowship. And the position of Baptists is
pregnable. We must restore the unity of the ordinances
fore we can restore unity with our Christian brethren of
her names. To restore this unity of the ordinances it is
cessary to return to unity with Christ by obedience to His
mmands on the part of all those who have transgressed them.
Or, to state the connection between baptism and the sup-
r from the point of view not of doctrine, but of the stages in
e Christian life: baptism symbolizes initiation, and the sup-
r progress, baptism signifies life, the supper nourishment.
ne one regeneration, the other the process of sanctification.
is obvious that the rite which symbolizes the origin of the
ristian life should precede that which symbolizes its con-
nuance and nourishment. To mar the form and destroy the
gnificance of the symbol, which speaks of origin, breaks its
nnection with the symbol of nourishment, and thus destroys
e symbolic unity of Christ's ordinances.

Summary.

So then, to sum up: Baptists restrict the Lord's Supper to
lievers, who have been immersed, and whose Christian walk
orderly, for the following reasons: First, because it is the
mmand of Christ; second, because it was the uniform New
estament practice; third, because the doctrinal significance
the ordinances binds them together in the order which we
aintain; fourth, because the spiritual significance attaching
baptism as a symbol of origin, and the supper as a symbol of
ogress, demands that baptism shall precede the supper;
th, because of the supplementary relation which the ordi-
nces sustain to each other, the one raising the expectation for

and completing the other; sixth, because the design of the sup per as commemorating the death, and predicting the coming o Christ, excludes any necessary reference to communion witl other Christians, as its distinctive function; seventh, becaus to require a ceremonial qualification for another ceremony, i to adhere to the fitting arrangement and provision of Scrip ture, as well as to the dictates of common sense; eighth, be cause to detach the supper from its connection with baptisı and the truth symbolized, is to mar its significance as an ex pression of the mind of Christ; and finally, to depart from th order which we maintain, in the interest of convenience, c preference, or even in the name of charity, is to reverse th principle of Bible Christianity, and place the will of Chri subordinate to some other interest.

All the elements of proof needed to establish any New Te tament practice are thus seen to support the Baptist positic as to the Lord's Supper.

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XVIII.

Dr. Campbell Morgan on Baptism.*

Rev. G. Campbell Morgan, of London, is almost as w known and highly honored in America as in England. He the pastor of a Congregational church. Recently in his ov pulpit he preached on "The True Order of Missionary Work from Matthew 28: 19-20. The discourse has been publishe and the London Baptist Times gives several interesting e tracts from it. We quote a sentence or two touching h views of baptism:

"The first thing I have to say is that there is no questi at all that baptism in those (New Testament) days mea

*Religious Herald Editorial, Richmond, Va., July 23, 1914.

mersion. That is not open to question." Further on he gues: "It may be said that the form matters nothing, that may be that of sprinkling water upon the person or, in the shion of the Greek Church, of pouring water upon the per-n, or that of immersion. If we think we are wiser than the st Christians, I do not object. I affirm, unhesitatingly, that e original word means immersion; I affirm that in order to int out that the symbol that Jesus commanded was a sym-l suggesting death into life. In the whelming beneath the ters we have the symbol of death. In the emergence from e waters we have the symbol of life beyond the death, resur-tion, life."

Later, in the same section, he adds: "I say again, whether e form can be changed I will not discuss, I have no quarrel th those who think it may, but I do affirm that, for myself, *refer to abide by the primitive rite in the old and simple form.* eing that the Lord did leave with us who bear his name only o simple rites or ceremonies—that of his table and that of ptism—I prefer to follow his command according to the liest method, even though others may be justified in chang-the form."

XIX.

A Methodist View of Baptism.*

The Christian Advocate of New York publishes the follow-letter:

"Will you be kind enough to answer the following questions: Does either Wesley, Calvin, Chalmers or Dean Alford, in of his writings, teach that immersion was the only primi-e mode of baptism? If so, please refer me to the quotation. Is it not a fact that immersion was practically unknown in

*Baptist and Reflector Editorial, Sept. 4, 1913, Nashville, Tenn.

the early church until the Barbarian invasion of Rome, whe
it was introduced, along with other pagan rites?"—J. P
Cummins, Beason, Ill.

The editor of the Advocate says:

"The questions proposed by our correspondent were re
ferred to Dr. John Alfred Faulkner, Professor of Historica
Theology in Drew Theological Seminary, who kindly took th
trouble to send us the subjoined response:"

And here is the answer of this distinguished Methodis
scholar:

"In answer to your correspondent who asks if Wesley, Ca
vin, Chalmers and Alford teach that immersion was the onl
primitive mode of baptism, I would reply in brief as follow
Wesley says that 'immersion was the custom of the first churc
and the rule of the Church of England' (Journal, Feb. 2
1736), and he baptized sometimes by that mode and som
times by pouring or sprinkling (the same, Feb. 21, 173
March 21, 1759). In his early High Church days he baptize
by immersion, later he used both modes. Though he us
these words in his Notes (Romans 6: 4): 'Alluding to the a
cient mode of baptising by immersion,' he acknowledges
his Treatise on Baptism (1756) that 'Baptism is performed l
washing, dipping, or sprinkling the person,' and argues stron
ly against the exclusive meaning of immersion or dippi
(Works, London, volume xiv, edition 10, pages 188-19(
While Calvin admits that the 'word baptize signifies to i
merse, and it is certain that immersion was the practice
the ancient church,' he distinguishes between an outwa
form which is not essential and the things which made bapti
what it is, and which must be retained. Therefore he sa
'But whether the person who is baptized be wholly immers
and whether thrice or once, or whether water be only pou
or sprinkled upon him, is of no importance. The church ou

be left at liberty in this respect, according to the differences countries.' (Institutes, book 4, chapter 15, section 19; ubstantially the same in his Commentary on John's Gospel 22-23 and Commentary on Acts 8: 38). He calls the mode 'small difference of ceremony' (Acts 8: 38, page 364, Edinrgh Edition), even though the 'men of old put all the body to the water.'

"Chalmers took the same ground as Calvin. He says that ie 'original meaning of the word baptism is immersion, and iough we regard it as a point of indifference whether the rdinance so named be performed in this way or by sprinkling, et we doubt not that the prevalent style of administration the apostles' days was by actual submersion of the whole ody under water' (Lectures on the Romans, Lecture 30, Romans 6: 3-7, in Select Works i, 307). Alford says that roselyte baptism was the immersion of the whole person—is being the method of John's baptism (On Matthew 3:6, Greek Testament, seventh edition, page 21). Baptism is e burial in the water of the old man (On Luke 12: 50, page 0).

"Your correspondent also asks whether immersion was known in the ancient church until the barbarian invasion Rome. Oh, no, it was thoroughly well known. In church story this is how the matter stands. Our New Testament urces do not prove any one mode as exclusively used, much ss as exclusively valid. In the second, third and later cenries we find immersion as the common practice, with recogtion of pouring in the case of sickness or lack of water."

The only comment the editor of the Advocate makes on is reply of Prof. Faulkner is:

"We feel sure that many readers besides the correspondent no asked the questions treated in this valuable contribution ll be grateful for Dr. Faulkner's painstaking reply."

And we are sure that many Baptist readers will be "grate ful for Dr. Faulkner's painstaking reply." For it certifie what Baptists have been claiming all these years. In th reply of Dr. Faulkner there is an evident struggle betwee his scholarship and his sense of fairness on the one hand, an his Methodist prejudices on the other. The former compe him to admit the facts. The latter leads him to try to explai them away. But facts, not explanations, are what the worl wants.

XX.

Judson's Change of Views.*

Published in Canadian Baptist.

(Enclosed please find a copy of Judson's letter to his brothe announcing his change of views. I am sure you can use it t good effect in the Canadian Baptist, in connection with th coming anniversary on the 31st. The original is in possessio of Mrs. H. Ayer, of Montreal, to whom it was willed by he father and mother, Mr. and Mrs. T. J. Claxton. It was on of their most priceless possessions. I hope you will use it.— K. S. McLaurin, Toronto).

CALCUTTA, Sept. 1st, 1812.

VERY DEAR BROTHER EMERSON:

Nancy wrote to Sister E. by the Francis whh. sailed fi weeks ago. We hope you will have received that letter b fore receiving this.

Dr. Newell left me a month ago for the Isle of Franc Soon after his departure, the brethren from Philada. arrive here. They have nearly determined on a mission to Mad gascar, and are now waiting for a passage to Isle of France.

*In Baptist Standard, Dallas, Texas.

You will be both surprised and grieved when you hear that Nancy and myself have become Baptists. We have been a long time examining the subject, and we came to a conclusion before any Baptist knew that our minds were exercised with doubts. It was only last week, that we apprized the missionaries at Serampore of our views and requested baptism. We expect to be baptized in this city next Lord's day.

This change of my sentiments will materially affect my future life. Neither myself nor my missionary brethren think that a co-operation would on all accounts, be pleasant or practicable. The Board of Commissioners will doubtless consider my becoming a Baptist as dissolving my connexion with them. They will be as unwilling to employ a Baptist missionary, as I am to comply with their instruction whh. direct us to baptize "believers with their households." Again—If I should wish to join the Baptist mission at Serampore, they would, I presume, feel a delicacy in accepting me, as much odium would then attach to them The obvious appearance would then be, that they had persuaded me over to their sentiments, in order to strengthen their party. They would also feel unable, as they are now exerted to the utmost extent of their funds in supporting their extensive and complicated mission. But I do not wish to join them. I wish to prosecute my first design, that of commencing an American mission in the East. My brethren will go to Africa. I have become a Baptist. By these events I find myself deprived of assistants and of resources. Under these circumstances, I have written to Dr. Baldwin and others, requesting them to form a Baptist Society for the support of a mission in these parts. The missionaries at Serampore will furnish me with money for the present, in dependence on future supplies from America.

The most unpleasant circumstance is that I must go alone

—that is, without any brother missionary. But God can easily send me a brother.

I am thinking some of Ceylon; but more of the Malay Islands. Mr. Chaber has gone to the former, Mr. Robinson to Java, among the latter. Amboyna, one of the Spice Islands presents an encouraging opening. Fifty thousand souls are there perishing without the means of life. The Govt. is in the hands of the English. The situation of the island, though not central, is such that a mission there established, might gradually be extended to neighbouring islands and countries. The climate is not unfavorable to health. If I cannot obtain permission to go thither, I can go by the Isle of France.

We consider our change of sentiments one of the greatest trials we have ever met with. Independent of the manner in which it affects our missionary plans, in separating us from all our missionary companions, we are aware that our friends will deplore our change as a departure from the truth, and that many will consider us lost to the cause of true religion. We are aware of the loss of reputation which we shall sustain and the many hard things which will be said of us. But none of these things move us:—it is a very small thing to be judged of man's judgment. We think we have been conscientious, deliberate and prayerful in forming our determination. We rejoice in the truth. We account it one of the greatest blessings that God has taught us to become Baptists, and in the consciousness of having discovered the truth, and of doing our duty, we have that peace which the world cannot give or take away. We have no doubt that those who once loved us will continue to love us and pray for us.

God has raised up many friends in this strange land. We are at home in the mission house at Serampore; are now residing in an English family in Calcutta. Our health has been

markably good and we are enjoying that greatest of earthly essings, happiness in each other.

Assure our dear friends in Beverly that we remember them ith much affection. Nancy has begun several letters which e will send by the Caravan. Adieu, very dear Brother and ster,

ADONIRAM JUDSON, JR.

I have begun a long letter, my dear sister, to our Parents hich I shall direct to you, wishing you to read and forward . But as I have not time to finish it before the Tartar will il, I shall have it to send by the Caravan. The contents of is letter no doubt will surprise and affect you. But this is very great consolation to me that you and my other friends ere not prejudiced against the Baptists, and that you will el that we have acted conscientiously. It has been and is ill one of the most trying circumstances of my life to think doing that which I know will be considered a very great il by most of my Christian friends. We are now cast out to the wide world, not knowing where we shall go, or what ill befall us at the place of our destination. I think we enjoy ore in religion than ever before, feeling that we have nothing which to depend but providence and no friend but each her. Give my love to Nancy and Luther. Continue to ll Luther about Aunt Nancy and that he must become a issionary and a Baptist and come and join us perhaps in mboynee. Still your affectionate sister,

NANCY JUDSON.

XXI.

"Baptism by Immersion."*

There is sometimes a decided difference between a popula phrase and a biblical idea. This fact is strikingly illustrate in the current expressions, "baptism by immersion," "bap tism by pouring" and "baptism by sprinkling." Baptism i immersion, or, more strictly speaking, an immersion plus a emersion or dipping. The loose inaccuracy of the abov phrases appears when we employ the principle of substitutio and say "dipping by immersion," "dipping by pouring" an "dipping by sprinkling." It is sometimes said by well meaning but defectively educated people that Webster's Dic tionary defines baptism as the "application of water to person as a religious ceremony," and not simply as an imme sion. It is important to remember that Webster was nc inspired. He was not attempting to give a Scriptural but popular definition of baptism from the viewpoint of a mei majority. As a lexocographer he compressed into the ter the different ideas of common English usage without any spe cial reference to the original meaning of the word employed b the New Testament writers. Language is a growth an changes with the passing of the years. These changes ma indicate a deviation from simple biblical teaching. A changes are not signs of genuine progress; some of them ar unfavorable to Scriptural conceptions and practices. A Pul man conductor was recently perplexed by Webster's defin tion of baptism, but a brief explanation of how lexicographer arrive at their definition of words, coupled with the stat

*Baptist World, Editorial, Aug. 6, 1914.

ent that the scholarship of the world admits immersion to
e the original meaning of baptism, relieved his mind of any
oubt concerning the Scriptural manner of administering the
rdinance. We should get our idea of baptism from the New
estament, and not from modern dictionaries which report
hat many people practice irrespective of Scriptural warrant
r the rite.

Pedobaptists delight to give circulation to the phrases under
scussion, for thereby the three-fold idea—immersion,
rinkling and pouring—something involved in the adminis-
ation of the ordinance is assumed and propagated. The
inds of the people ought not to be confused about a simple,
eautiful and significant ceremony because of the growth of
nguage and the changes wrought by unscriptural ecclesias-
cal teaching and practice.

XXII.

Larger Use of the Ordinances.*

J. M. Frost, D.D., LL.D.

Baptism and the Lord's Supper are exponents of Christian
uth and closely related to vital Christianity. Their meaning
ow is what their meaning was at the first. They bear tes-
mony to New Testament history and embody in form and
gure much of New Testament truth. For the past they are
onumental and commemorative; for the present obligatory
nd didactic; for the future, prophetic and bear mighty tes-
mony of mighty things to come.

The language of these simple ordinances, like the language
the stars, is universal language, speaks the same word among
l the nations of the earth and never in an unknown tongue.
heir speech also, like the speech of the stars, is beautiful,

*Religious Herald, April 2, 1914, Richmond, Va.

effective and sometimes overpowering. We greatly need tha word today as an abiding element of teaching power. Christ' cause needs it; evangelical religion needs it; needs it now a much as when Christ first set up his church and appointe these ordinances as essential to its organic life and ministry

There is a call today upon evangelical Christians of ever name in the interest of evangelical truth, to give these grea ordinances of their common Lord full opportunity and to d whatever can be done to make them effective in speaking th historic word, the evangelistic word, the didactic word, th prophetic word. Herein lies certainly one line of the world' conquest for Christ.

An editorial in the Religious Herald some weeks ago said "The discussion of the question, whether New Testamen baptism is the immersion in water in the name of the Trinit of a professed disciple of Jesus, is really out of date, and w have no disposition to revive it. Baptists may well conten themselves with the varied and abundant testimony of Chris tian scholars of every name to the truth of their position i this matter, and may well give their attention to other impor tant items in their program. Still occasionally some goo man and true, who has failed to understand the real teachin of our people on this matter, falls into grievous error."

The editor certainly was right in his statement of fact, an made fine point of it for what he had in hand. I am ventur ing, however, to suggest another and possibly larger view, i making a larger and more effective use of the ordinances Silence on our part concerning them means sometimes thei silence—possibly our silence—concerning the great things fo which these ordinances speak. And this, in turn, often bring indifference and depreciation. Herein is weakness for our selves, weakness for evangelical truth, a lack of efficiency i maintaining what Christ would have us maintain. Indif

rence on the picket line endangers the inner camp and may nperil the best we have.

1. We have won our contention, as the Herald says, that New Testament baptism is the immersion in water in the ame of the Trinity of a professed disciple of Jesus." But his is not the end, nor is it enough. Christian scholars of very name have given unstinted testimony and even praise or our contention, and then live right on in a different prac-ce. We rest in this testimony and become silent, thinking we ave won our victory, and so lose our advantage. Other enominations go on their way and often misinterpret our lence. In this way they miss our whole spirit and teaching oncerning the ordinances. With us our silence is the silence f conquest and confidence, but with them our silence is the gn of our defeat. As viewed by us, we have simply ceased ur firing, but as viewed by them they have spiked our guns. rom their point of view it is their victory, and we deceive urselves.

In a recent account of the famous naval battle in Hampton oads during the Civil War, the Merrimac is described as oving around the Monitor and firing as she circled, pounding rst one side and then the other. In making the circle, how-ver, she had to pass between the Monitor and the land bat-eries at Fortress Monroe, and in one of her rounds a shot from he fort tore away her mast and her flag came down. The orces on shore raised a shout of triumph, thinking the ship ad surrendered and pulled down her flag, that the victory was heirs. The story points its own lesson, but even where we ave real victory, however complete, something more remains o be done.

2. A need for aggressiveness among Baptists in fulfilling heir mission among evangelical Christians concerning the arger use of the ordinances. It is an immense gain to have

maintained in all the conflict of the years immersion as the form of baptism and the professed believer as its only subject This gives distinctness and emphasis to the position which Baptists hold among evangelical Christians, and goes far towards maintaining for the ordinances themselves spiritual meaning and their didactic value.

The ordinances, especially baptism, have their meaning in their form, and without their form their meaning is destroyed in large sense. Without immersion there is no baptism, for the very form is essential to the ordinance. With the going of the form the ordinance also goes. The national ensign consists of an *authorized form*, into which bunting and colors and flagstaff are brought. Without *this form* there can be no stars and stripes. A white piece of bunting waved across a railroad track may show nobleness of spirit, even heroism, and stop an ondashing train, but it would not declare an American man-of-war in foreign waters or American citizenship among a foreign people.

It is in the form of baptism that we see the resurrection of Jesus, the spiritual resurrection of the believer, the final resurrection of the dead; it is in the form of the Lord's Supper we see his death and consequent atonement, his union with believers and the consequent brotherhood of believers, his resurrection life as a present power, and their resurrection life in the fulness of promise.

It is for the ensign of the kingdom I am pleading when urging this renewed and larger use of the ordinances of the Lord's house. Otherwise we lose the advantages of our victory both for our people and for the right conception of the fundamentals of the gospel. We may trace even now some bad effects from too much silence concerning these great matters, and we are growing a generation of those who are lacking in knowledge and weak in Christian character conviction and life.

A young man above the average came to me with a tract lled "A New Light on Baptism," and he was much dis- rbed about its contents, having never heard those things fore. It was for sprinkling as against immersion, but its guments were those of fifty years ago and more, all rehashed d worked over again, but new to this young man. Does he t represent a large class among the people, young and old? nd surely on some one rests the responsibility of this thing hich makes against the cause of truth and Christian in- ruction.

3. I venture also a plea for the larger use of these ordinances our evangelistic services. Every great evangelistic cam- ign in the New Testament was marked by the readiness of ptism on the part of those who professed faith in Christ as eir Saviour. The two went together, not because baptism ved then or saves now, but it becomes a great evangel in oclaiming the truth, setting forth profoundly in symbols e things which bring salvation, while at the same time it arks and fosters the prompt obedience of the saved man. It a living picture that makes live over again the far-away ents of Christian history.

Just now the denominational papers are telling of a great vival at Rolla, a little town in Missouri. The young pas- r, Rev. G. G. Riggan, had the assistance of one of the evan- lists of the State Mission Board. More than one hundred rsons made profession of faith, were baptized and united ith the church. The meeting lasted thirty-one days, and nineteen of those days the ordinance of baptism was ad- inistered—repeating in figure what the preacher was saying words night after night, with all the additional power of ppealing to the eye.

This reminds me of the great meeting we had in Staunton hen I was pastor there in 1881. That meeting lasted more

than a month and moved from the first and throughout with wonderful power; 136 persons were baptized on profession o faith, mostly grown men and women. The facilities for bap tizing were somewhat restricted, and it became necessary t baptize frequently. The effect was wonderful. It was truth in action, which is oftentimes more powerful than truth i word.

There are many ways for the larger use of the ordinances if only they get clear and strong hold on people and preache Why may we not celebrate the Lord's Supper in the midst o a great meeting, even when the interest is running highest There is nothing against it; there is much for it in every way It would set up the cross on which the Prince of Glory died, a hardly anything else can. It would bring the symbolic preach ing at such a time as would make its didcatic power mos effective.

In teaching my Sunday-school class a few weeks ago w were considering the return of our Lord. It was the regula course of lessons. I introduced baptism and the Lord's Sup per in their prophetic meaning. Surely they do speak won derfully of those mighty events yet to come. They stand a symbols, simple enough in themselves, but glorious in th coming glory of the King. Is there any other symbol tha speaks so well—any other, indeed, that speaks at all of h return and of the rising of the dead? They commemorat what he has wrought and signalize his triumph yet to be. W walk in the faith which they cherish, whether we contempla the bygone centuries or forecast the coming of the King an his coronation in glory.

Nashville, Tenn., March 18, 1914.

XXIII.

Values of Baptism.*

Rev. J. S. Kirtley, D.D.

I have read three most valuable articles in The Baptist 'orld on the subject of "Baptism" by Drs. James, Frost and ullins.

There is one thing the discussion teaches us beyond a doubt ·that we have not only not exhausted but have not even gun to utilize the values in that wonderful ordinance. We ıptists are more or less familiar with some of its values, but ɔt with all of them. Let me suggest these three—instruc-ɔnal, evangelistic and unifying.

We know it has had an instructional value all along in teach-g the death and resurrection of Christ for our sins, the dead-ss of the soul without Christ and the actual fact of life from e dead in Christ. These two truths have been enshrined the sacred symbol and they were never more needed than ey are at the present time. It would seem that in his wis-ɔm Christ chose the one objective symbol that would be ways saying that sin and salvation are realities.

Its evangelistic value has always been found to be great. hen its meaning is carefully and ardently explained and the rformance is reverent, it often leads to a conviction of sin in e observer. In being baptized one is doing two things, eaching the Gospel and telling his own experience, telling ıat saved him—the death and resurrection of Christ—and lling how it saves—by one's death to sin and resurrection a new life. There can be no question that the efforts of

*The Baptist World, Louisville, Ky., Oct. 1st, 1914.

Baptists have been mightily aided by the instructional ar evangelistic appeal of the ordinance.

But what about its unifying power? Has it such powe It teaches the mind the unity of the disciple with his Lor Is that all? It promotes unity between the disciples of Chri who have been "buried with Christ by bapti m into death for to one who has really been "buried" in baptism you me more than if you had only been sprinkled or poured upo Is that all? No. The religious world has been kept clos together by the universal interest baptism excited even wh they were discordant over it. Is that all? No. It has yet greater unifying work to do. And how? If we can get the churches to practicing immersion, one of the stubbo obstacles to Christian union will be removed. It is useless ask us to unite with them on a departure fromthe teachings the Scriptures, and it ought to be easier to unite on th teachings.

If we will abandon the controversial and take the co-op ative attitude, it might be possible for us to point out wh they can gain aid from baptism in their instructional and eva gelistic work. If we go to our brethren who sprinkle and po and tell them again how much baptism has done for us a beg them to reinforce themselves with the same effective ag cy, might it not help? If they can be made to see how will help them, how it will reinforce the appeal in missi fields, how it will promote Christian union, they will listen to

And again there is hope. Scholarship is settling that qu tion. Christian leaders are less traditional, less ecclesia cal, less prejudiced. One day a little girl walked out of house and saw a tree full of white blooms that had come during the two hours she was in the house, and she exclaim "Who put all those feathers on that tree?" The mood Christian men is growing, and when we suddenly find it ob

it without conditions we shall see in a moment the results God's quiet work.

Two duties are plain to us Baptists—aggressively to keep ptism at its instructional and evangelistic task and co-operively to urge it on all our Christian brethren. No pastor ould ever perform the rite without explaining how the one ptized is setting forth in symbol what saves and how it saves, eaching the Gospel and telling his experience; and it has emed to me, for years, that we should take wise steps to lp our brethren of other denominations to find the help at we have always found in that wonderful symbol.

Chicago, Ill.

XXIV.

The Greatest of All Easter Pictures.*

(Synopsis of a sermon preached by Howard Lee Jones D., pastor of the Citadel Square Baptist church, Charleston, C., Sunday morning, April 7th, 1912.)

Rom. 6: 4.—"We were buried therefore with him through ptism unto death, that like as Christ was raised from the ad through the glory of the Father, so we also might walk newness of life."

Some years ago at Easter time the Metropolitan Museum of t in New York, assembled a wonderful collection of pictures, esenting the varied expression of the resurrection in art. addition to the originals, fine copies of all the worth-while tures of the galleries of the world were brought together. ily lectures were given on the history and interpretation the paintings. I spent many delightful hours there. I lized as never before how the soul of art has been touched

*The Baptist Courier, April 25th, 1912, Greenville, S. C.

and quickened by the marvel, mystery and beauty of the re
surrection of Jesus.

Two things impressed me, however—two absences whicl
rendered the exhibition inadequate. The most profound an
important truth about the resurrection of Jesus had no rep
resentation. And the greatest picture of the resurrection ha
no place in the collection.

It is worth noting that the most important and profoun
truth of the resurrection of Jesus not only has no adequat
representation in art, but one is warranted, I think, in sayin
that it is obscured by art. We are undoubtedly indebted t
art for its emphasis of the beauty of the resurrection. It
an insensate soul indeed which has no response to the wealt
of form and color which art has given us in its representation
The majestic Jesus, the adoring saints, the hovering angel
the shining haloes—we would be the poorer without then
But the *beauty* of the resurrection is after all only incidenta
The mystery and marvel of the resurrection have also bee
most impressively represented by art. We can not get awa
from some of the fear-stricken faces which look out of the gre
masterpieces. But the profound thing in the resurrection
Jesus is not that it frightened and awed men. It is not th
a solitary man of the centuries sustained the shock of dea
in an experience entirely unique among the sons of Ada
The profound truth of the resurrection of Jesus is that he w
"the first fruits of them that slept." That he discovere
confirmed, made available the universal human heritage
immortality. The glorious gospel in the resurrection of Jes
is, that nowhere in all the world or in the ages is there a m
so weak and sinful that he may not share the power of th
first Easter morn and triumph over death and the gra
The conspicuous absence in the representations of art
the representation of "the power of his resurrection." A

make bold to affirm that by as much as art magnifies the ystery and marvel of the resurrection, it obscures the truth at the power which prevented Joseph's tomb from being a ind alley, can make the humblest grave in a potter's field a oroughfare to eternal life. And it is this truth, rather than e beauty or the mystery of the resurrection, which the world ands most in need of.

And the only resurrection picture that I know of which does present this profound truth, was not to be found in the exbition of art to which I have referred. It is of this picture wish to speak this morning—the greatest of all the Easter ctures. The text constitutes Paul's inspired description of

It is appropriate that we should today think of the Rerrection Ordinance, and I hope to justify the designation of ptism as the greatest of all Easter pictures.

In the first place, it is the greatest of all the Easter pictures cause it is signed by a name above every name. No other cture of the resurrection has such sacred sanctions. By one those strange contradictions, so hard to account for, those o make most of the celebration of Easter, make least of the e divinely sanctioned ceremonial for its celebration! And an irony which bristles with reproach, the signs and symls which are fast becoming characteristic of the Easter tival, are not only lacking in sacred association but are, to y the least, silly and grotesque. Eggs and chickens and bbits have come to be the convincing signs of the season for e celebration of the resurrection of our Lord!

Baptism bears the sacred sanction of the first act of the conous ministry of Jesus. It was in baptism that he received great messianic commission, saw the vision and heard the ice which sent him forth upon the work of his ministry. The tial act of his ministry was this prophecy of his death and urrection, and he made plain that he desired all who would

follow him to thus begin the new life which his life makes pos
sible. His example gives a solemn importance to this cere
monial which I have no desire to over-emphasize, but whic
I feel that I have no right to ignore. No human sacrifice i
too great to be made that the world may not forget that sacre
scene under the Syrian sky when the Lord of all the eart
humbles himself in baptism, registering an earnestness c
purpose that it took a picture of death and burial to suggest
and a faith in the strength and power of truth which nothin
less than an adequate representation of resurrection coul
express. Others may be satisfied with forms that bear th
sanction of ecclesiastical authorities, but for me the exampl
of my Lord can not be superseded, and his words, "Thus
becometh us to fulfill all righteousness," can not be revise

And if more is needed baptism bears the sacred sanction
the last words Jesus ever uttered in his earthly ministry. O
the holy mount of his ascension, giving the last importa
commands, he directed that this picture of his resurrectio
should have a place among all men, in all climes, in all age
"Go ye, therefore and make disciples of all the nations, ba
tizing them into the name of the Father and of the Son an
of the Holy Spriit; teaching them to observe all things wha
soever I command you; and lo, I am with you alway, eve
unto the end of the world." Surely this solemn reinforcemen
of the example of Jesus warrants the best loyalty and the mo
jealous care in the preservation of this picture. Rigid rul
and jealous watch guard the art treasures of the world. The
is need for every precaution where a thumb-scratch could mal
an empire poorer. Is there occasion for ridicule and abuse
those who seek to preserve inviolable this masterpiece whi
bears the signature of Jesus?

In the second place, I find an added reason for calling ba
tism the greatest of all Easter pictures, because no other pi

ıre of the resurrection of Jesus presents a likeness of our ord which is so striking, true and faithful. Art has had its ıarp controversies over the lines of that Galilean 'counteance, "the radiance from which has made another and a gher daylight for the world." Who shall say which tradition the face of Jesus was the true one, that followed by Justin Iartyr and Tertullian, which spoke of it as "without form or meliness;" or that of Jerome and Augustine, which declared divinely beautiful? We do not know, and all discussion ust leave the doubt. No inspired artist was included among e disciples. Why? We have not far to seek. The tenncy to idolatry within the Christian church is a sufficient ply. But there is a better one. Jesus did not wish the orld to preserve the likeness of his face, but rather the likess of his spirit. Baptism does not present the demigod or anscendental Christ of art, but rather the self-surrendering ıe, the obedient servant of all, the loyal One, whom the ımblest little child might follow. In the representation of t I am constantly finding one whom it is impossible for me follow, but in baptism I see One whom I can take up my oss and follow. Willingness to die for the highest and holiest union with a faith that such devotion is eternally and unirsally triumphant, is to me the best likeness of Jesus. And ıere is this more faithfully and strikingly represented than baptism? Surely the world can afford to pay a price for is incomparable likeness of Jesus in his fearless consecration himself to the need of the weakest, and his deathless cerinty of the power of the Mightiest.

In the last place, I do not hesitate to designate baptism as e greatest of all Easter pictures, because no other picture of e resurrection of Jesus presents so vividly the soul of the rpose of the great event. It was not made public to asıish men, but to hearten and comfort and save them. It

was established by indisputable proof that all men hurrying toward the valley of the shadow of death might go in confidence, fearing no harm, because the power which made Joseph's tomb a gateway into triumphant life is available for all the sons and daughters of men, to give them an abundant entrance into the glory of the Father. The resurrection of Jesus was proclaimed that fear of death might be removed from the calculations of men, and that they might live that confident, fearless life which is best suggested by "newness of life." See what a transformation has been wrought in the world by men believing that the power which brought again from the dead Jesus of Nazareth, was a power available to all men everywhere! Discouraged and defeated, the disciples are hiding there in Jerusalem. Their Master is crucified and buried. Then a strange thing happens. These defeated cowardly, nerveless disciples are suddenly new men. With an abandon of courage and an eloquence which leaves no doubt of conviction, they fling themselves upon the world and turn it upside down. They are irresistible. Nothing can stay them. They belt the globe with their evangel. Centuries pass, and the eleven have become four hundred millions. What was it that transformed these men from weaklings into heroes? Fear of a ghost they had seen? No, it was the confirmation of their deepest longings, the warrant of their highest aspirations, the revelation that they were immortal until their work was done, and that their work was eternal. Their confidence was that registered in the verse which follows our text, "If we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection." The soul of the purpose of the resurrection of Jesus was that for us all this life might be made a new life, fitting us for the life which is entered by the gate of death. There must be a grave for the sinful and the selfish within us, and daily renewal

for all that is best. A tomb for the worst, immortality for the best, is the resurrection gospel for all men everywhere. Where does this soul of the resurrection find more faithful representation than in baptism, the greatest of all Easter pictures? For 'we were buried therefore with him through baptism into death; that like as Christ was raised from the dead hrough the glory of the Father, so we also might walk in newness of life."

XXV.

The Problem of Christian Union.*

J. F. Love, D.D.

Christian union is in the air. Sentiment for it has permeated all the denominations. There is a wide-spread desire among Christians for a closer fellowship with all their brethren. Few devout men now feel that their chief calling is to keep aloof from other Christians.

The time is opportune for sane thought upon the terms of agreement. Before sentiment waxes more fervent thoughtful men ought to prepare channels for it. The elements in the problem of union ought to be carefully and faithfully considered.

As I view the matter, there are two chief elements in the problem, viz.: the views respectively of two parties to the proposed union. The advocates of Christian union must take account of both. There is, on the one hand, strong sentiment for the practice of Christian charity; and on the other, a stalwart conviction of the inviolableness of the truth. If a real and permanent Christian union is to be effected, these

*Christian Index, Atlanta, Ga., Nov., 1911.

two elements must first be studied and a ground of harmony between them found.

The last named of these two parties is the older champion of union. The appeal for unity of faith was prior to the appeal for Christian charity. Men differed about the faith before they divided, and naturally they first dealt with the cause of division when they came to consider restoring the union. Almost savage attacks were made upon the divisive doctrines and practices. The old champion called for unconditional surrender as the only term of peace. He was vehement and mandatory. Not a grain of truth would he surrender even for the sake of Christian union. For a long time this champion was the popular hero in the debate.

The new champion is conciliatory and coaxing. He talks of larger fellowship, of mutual compromises, of a sweet and beautiful charity. The popular voice of the hour is soft and agreeable to sensitive ears. While the former advocate was jealous for the Christian faith, the new advocate is careful of Christian feeling.

No one need infer that the old champion is relegated. He is not. There has simply been a shifting of positions, and the new champion is now at the front of the stage while he who formerly held it occupies a back seat. Whether this is temporary or not, may be a question to be decided by the kind of consideration given to both parties. Certainly the claims of both must be considered before an effectual scheme of union is projected. In manner of advocacy, the old champion may have been harsh, and the new may be too soft; but both stand for things essentially Christian, and, therefore, essential to Christian union. Truth and charity, or love, may be called the body and spirit of Christianity. A well formed creed without a fervent charity is a corpse; charity without a substantial body of Scriptural belief is a phantom. A real and lasting

Christian union will find a place for both a deep conviction of truth and a broad, human charity. The Christian faith and the Christian fellowship will be distinguishing marks of the final, as they were of the first Christian brotherhood. We may as well agree upon that as a preparation for further agreement, and on such a basis begin to plan and work for a united Christendom.

The man who while pleading for Christian union persistently ignores the claim of either party, and yet continually drums upon the claims of the other, is sure to irritate and offend good men.

I venture to suggest that we blunder when we incline to the conclusion that strong conviction of truth and the tenderest charity are incompatible. The Author and Exemplar of truth was also the Author and Exemplar of the most perfect love. The truth never had such a spokesman, and brotherhood never had such exemplification as in Jesus. The fourth chapter of the Ephesian Epistle is the greatest disquisition upon Christian union extant. Union is there described and the method for its realization is prescribed. Truth and love are compounded in this prescription. After describing the nature and essentials of this union, the writer reaches a glowing climax; and gives the means by which such union is to be secured. The "unity" for which he pleads consists of "one body," "one spirit," "one hope," "one Lord," "one faith," "one baptism," "one God and Father." "Speaking the truth in love" is the process by which this unity is to be effected. In brief, the union must be a "unity of the spirit," and a "unity of the faith," and to secure it love and truth must be compounded in equal parts. It is specified that "every man speak truth with his neighbor: for we are members one of another," and that "ye be kind one to another, tender-

hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

For the very reason that we be brethren, we must not withhold the truth one from another. Christian charity as well as Christian loyalty demands that we shall not. Fraternity will not be perfected as long as there are any restraints put upon speaking truth to a brother. If Christian union is ever realized, it will have the fourth chapter of Ephesians as its charter.

Christian union with either truth or charity left out would stand but for a day. If in a latitudinarian age a union should be secured at the expense of truth, some future day would produce men who in defense of truth would tear that union in pieces; if a union could be arbitrarily enforced without the adhesive element of love, it would fall apart by the mutual repulsions which it sought to combine.

Certainly the truth cannot be sold for sentiment, nor fraternity marred by rancor. Men must be honest before they are charitable, which means they must deal squarely with God or they cannot deal squarely with men. We must not break with God in order to hold in with men. Holding the truth is keeping the life in right relations with God; holding it in love is keeping the life in right relations with men. That is not a real charity for men which is not thoroughly loyal to God. We owe it to men to be true to God, as we owe it to God to be true to men. The man who bears the fullest, frankest testimony to the truth in the spirit of love exercises the most genuine charity to men. A buoy adrift from its anchorage is a treacherous thing for the mariner. In arguing for Christian union Paul, in the chapter cited, admonishes that we "be no more children, tossed to and fro and carried about by every wind of doctrine." Such men are like drifting buoys to their brothers.

We go further. Truth gives men their opportunity to show forth a convincing charity. It is by dealing with truth in a loyal, big-hearted, broad-minded way that the world is waiting to see men of Christian profession exhibit an unearthly spirit of frank good feeling. If men are really in love with one another, and there exists a righteous standard of truth, then they can take their appeal to that standard and in perfect good will find a settlement of their differences. A catalogue of the vital and essential truths upon which there is disagreement among evangelical Christians would be a short one. Let this be made out frankly and explicitly, that all may know what stands in the way of union. Then the parties who favor union may show the world how superior is Christian charity by conferring, praying, searching the Scriptures. With Cuvier, Christian men should be able to say: "There are here two students seeking truth and bowing down only to her," and like the poet pray:

"If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, oh teach my heart
To know the better way."

Seeking truth in this spirit, there will be no lack of finer feeling for others, and no offense offered any one who holds the truth in a good conscience. Paul asked: "Am I, therefore, become your enemy because I tell you the truth?" Truth is not unfraternal. His truth telling was indeed the pledge of a sincere love.

The invincible religion of the world will be a united and harmonious Protestantism. When the scattered and disconnected regiments of evangelical Christians advance together under the banner of Love and the discipline of Truth they will constitute a conquering army and shortly restore the throne-rights of the King.

XXVI.

"The Art of Thinking Things Together."*

J. M. Frost, D.D., LL.D.

Some one defines Philosophy as "the art of thinking things together." Dr. John A. Broadus used to tell of a visit he once made to the grave of Daniel Webster, in company with an old countryman, who had been a near neighbor and ardent admirer of the distinguished statesman. The two stood looking upon the sleeping place of the dead; the silence was broken by the countryman, who, with moisture in his eye and a tremor in his voice, said, "But couldn't he put words together though?"

In every great and noble piece of literature some one's hand and mind have melted and moulded things, have set things together, correlating and putting them in proper relations, until we have the music of thought. Indeed, every well-built house, and all the great structures of the world, and every piece of high class art whether in music or painting or oratory, every well regulated home or well drilled army, or well organized business, is the result of this art of thinking things together on the part of one or more persons.

Of course analysis must go before synthesis, discrimination must go before combination, selection of men before drilling them into companies and armies, choice of colors and canvas before the putting of colors into pictures of harmony and beauty. But thinking things together is *constructive work* in whatever sphere. It is often necessary for one to think even himself into harmony with himself, to get his own views

*Western Recorder, Oct. 28, 1909, Louisville, Ky.

into proper relations and correlations. Indeed very few men, I take it, think very far in great matters, before finding themselves at variance with themselves, and their own thoughts running at cross currents with one another; then comes the synthesis, the symphony, the rhythm of high thinking, when things are made to fit, and concord comes out of confusion, the conquest out of conflict. Even the devout theologian does not go very far in his science before finding himself compelled to bring together in his thinking and to set in harmony man's free agency and the mighty sovereignty of man's Creator. This is Christian Philosophy, the art of thinking God's thoughts after him.

If all this be necessary with *the one* by himself, how much more necessary and more difficult, too, with the many, with the mighty multitude like our great Baptist hosts commissioned as they are to conquer the world and to bring in the kingdom of the King. It takes two to make a quarrel, and two to make a bargain, and two also or more than two to think themselves and their views into harmony and to work out the result of oneness—holding the basal lines even when divergent in matters of minor moment. It is not always easy but always worth while and even essential to hold to the main track and to stand at the main point, but with these well in hand one may be at ease concerning related and dependent matters.

The kindly reception which many of our leaders have given my recent article on "The Baptist Art of Living Together," has been gratifying and I shall count myself happy if it serves in any measure for the furtherance of my people. Dr. J. B. Gambrell, in support and as supplementing that article has written in his own characteristic way a very helpful article on "The *Fine Art* of Living Together." He is one of the most constructive men, and always a master with the pen.

He sets out very nobly, in this instance, what I would hardly undertake, the principles and methods by which this great thing may be brought about. Following out even by half the many suggestions which he makes, would make our Baptist people as clear as the sun, fair as the moon, and terrible as an army with banners—terrible, however, only to their enemies, but in themselves imperial and invincible as the army of the Lord.

Among a people going to war, it is said, with a gun on the shoulder and a Bible under the arm, one was asked which he would lay down if he saw the enemy approaching, and promptly answered, "I would lay down the enemy." But no shooting among themselves, no cross firing on their own lines, no looking out for traitors among themselves, but standing solid to the enemy.

A well regulated army has no trouble in disposing of traitors; and when Baptists have cultivated, as I am sure they can cultivate the art of living together to a degree worthy and becoming their noble history and heritage, clearing the ranks of traitors will come easy—if indeed there be traitors. It will come of itself, as a healthy body throws off disease by the forcing from within. Alexander Campbell and his followers were easily disposed of by a District Association in Virginia, and the Baptists of the Old Dominion added new fame to their illustrious record. That was in the days when wars and hardships and sufferings had made them *one* and set them together as a solid wall for defense.

It may not be well to inquire too soon for "traitors," but rather wait till the traitor appears. Time enough to build the gallows, when the murder has been committed and the murderer convicted. A newly married couple founded their home and set up the new family life—John and Mary. Before them is the art of home-making, and therein lies all their

future happiness and prosperity. Mary realizes this and states it in good fashion like the intuition of a noble woman sees it. But, answered John, that is all well enough as a theory and beautiful to talk about, "but, Mary, tell me frankly, what shall I do the first time I discover that —*you are deceiving me*?" Then something would happen, but not for the harmony and beauty of the new home life. Tell one in advance that you are looking for traitors, that you think he is a traitor, what you are going to do with traitors—and you have lost all opportunity of doing him good and advancing the cause of truth. The art of living together as heretofore set out forestalls and fortifies against possible trouble, even traitors and traitorousness. Is it not worth while for us to set ourselves for the higher things and to think ourselves into harmony with ourselves, into concord and confidence and cooperation for the truth and for the inbringing of the kingdom?

I venture to recall an incident concerning Dr. Gambrell and myself. It was nearly nineteen years ago, and may have passed out of his memory, but it will abide with me to the end. In the controversy for creating the Sunday School Board he was on one side and I on the other; the controversy was running at its height, and just before the meeting of the Southern Baptist Convention in which at Birmingham the consummation came in the appointment of the Board. Dr. Gambrell was then editor in Mississippi and wrote a very strong editorial, one of the most powerful indeed that appeared in the whole controversy. In reading his article, and while not accepting his conclusion nor agreeing with his views, I felt that there were certain great basal lines and purposes which were common to us both. I at once wrote him to that effect, and asked for an interview as soon as we reached Birmingham. The interview came, but with the result of our still differing and standing aloof, each contending for the thing as he saw it.

but recognizing the points common between us. When the committee was appointed and charged with the sacred trust, we were among the members. After a remarkable and memorable season of prayer in the committee room, Dr. Gambrell and I were made a sub-committee to work the matter out and report later.

Then came the tug of war. We spent a whole day together in my room at the Florence Hotel—he and I alone, and yet, I venture to think, hardly alone. We discussed many things that day besides the Sunday School Board, sometimes telling about sermons we had preached, sometimes exchanging views about passages of Scripture, sometimes talking over the wonders of Providence in caring for his cause, but never once losing sight of the charge committed to us. With the coming of the night we had our report in which we were agreed, which proved acceptable to the committee and then to the Convention—to the surprise of nearly every one. The simple paper holds its place in the records of the Convention and marks a turning point in the history of the Baptists of the South.

But what had been done? Simply this, two men had thought things together, had thought themselves together, had struck the main line and caught step in the mighty march to which God at that time was calling our people. May I say, after these intervening years, that it was a triumph in "the art of thinking things together?" Not for me nor for him, but in the leading of Providence. Neither of us had gotten all he wanted, both had gotten all that was needful and what was best under the circumstances. It was constructive work but neither of us dreamed of the gigantic enterprise whose foundations we were laying.

I venture one wish, though not desiring to intrude even my wishes on the brotherhood. I would like to see an experiment made between A and B in an effort as to thinking them-

selves together and of harmonizing their views. They are both Baptists, both hold many things in common in the great fundamental doctrines, in the experience of the riches of grace, in the purpose and method of the great work—in the fellowship of the gospel. But they see things from a somewhat different angle of vision, differ somewhat in placing their emphasis, have different temperament and environment, but are thoroughly one in purpose and effort to conserve the great things of the kingdom and in contending for the faith once for all delivered to the saints. I would like to see A state his view strongly, but with a distinct effort to make such a statement of his view as will be acceptable to B; then I should like to see B state his view strongly, but with a distinct effort to make such a statement of his view as will be acceptable to A. In other words, I would like to see them in an effort to think themselves together. In my judgment they would not be very far apart, and would furnish a fine example of thinking things together, and of men thinking *themselves* together, and so conserving the truth and bringing solidarity into our denominational belief and life and work. Surely it is worth undertaking, and in its success would tell for their joy and efficiency, and would glorify the truth as it is in Christ Jesus. Men may think themselves apart, and so men may think themselves together in the highest and noblest sense, sacrificing nothing, but becoming triumphant in truth..

Nashville, Tenn.

XXVII.

The Doctrine of Education.*

O. L. Powers.

Baptists are entering more and more into the fullness of the revelation of God in Christ Jesus. We are coming more and more to feel that the Kingdom of God is a transcendent term—larger than the church and the State, and even the globe upon which we live. That it includes every agency in which human society is engaged, and every activity of the race. We are beginning to see that everything that makes for the coming of the Kingdom, is of God. In the great commission delivered to us by the risen Lord, evangelism and education are united in indissoluble bonds, and what God has joined together let not Baptists put asunder. We have been great evangelists as a people, which accounts for our large numbers in the rural districts in the early history of the denomination, and now, in the cities and towns. Let us never cease to evangelize, but let us remember that there is another side to the commission, and if we would have the presence and power of our Lord with us, we must teach all things commanded. We have made much of Jesus as the Spotless Lamb and the Lord of the life of men, but we have forgotten that the first name by which he was known to the disciples was Master or Teacher. When Jesus started his Kingdom here on earth He called twelve men and enrolled them in school and for three years he consecrated himself to teaching and developing of these men for service. When he began with them they were ignorant, narrow and undisciplined men, but

*Baptist Standard, Dallas, Texas, Dec. 24th, 1914.

when they were graduated from the school of Jesus, they were men of cosmopolitan character and immortal influences. So then Jesus could leave the building of his Kingdom in their hands and could assure them that they should do greater works than the Master himself had done. Then we see that education in the mind of Jesus, is the training, disciplining and development of the individual's powers for the highest possible service. It beautifies and develops the body, sharpens the intellect, broadens the horizon and enriches the soul. It liberates the individual powers that they may go out in unselfish and efficient service in a world of need. The education which does not fit for service can be said to be neither scientific or Christian. Let us keep close to the plan and purpose of Jesus in our educational endeavor.

The words of Jesus, "Ye shall know the trath and the truth shall make you free," should mean more to Baptists than any other people on earth. Knowledge is power, but it never becomes efficient for service until it is comprehended by the intellect and incarnated in the life. Before Baptists can ever establish a system of Christian education they must formulate a vital doctrine of education. To my mind there is nothing we need to learn so much as the fact, that there is no tree that can live and grow and bear fruit in our denominational garden unless it rests upon vital doctrine. There are many reasons why Baptists should emphasize education. We conceive New Testament religion to be spiritual, personal and voluntary, and every one of these marks demands education. A sacramental religion flourishes where ignorance abounds but a spiritual religion demands intelligent worshippers. If the Kingdom of God rests primarily on individuals then the development of personality becomes the great task of the church. If religion is voluntary, then of course, every volunteer in the army of Christ must be trained and disciplined for service.

We are living in a day of general education. Secular forces and the State are undertaking to take the field of education. And we rejoice in the good work they are doing and we thank God for the Christian influence of many of the consecrated men and women who teach in these institutions, but in the very nature of the case they can not teach religion in these schools, because of the nature of religion itself, and because we live in a Republic whose basic principle is the absolute separation of church and State. We are glad that the Baptists had no little part in placing this provision in our constitution, and we believe they were divinely guided when they placed it there. It was placed there on the ground that the State had to do alone with government, and the church with religion. Give the State control of the church and the individual's right to a personal relation to God is annulled. Give the church control of the State and heresy become treason punishable with death. All history says let this provision remain. If the State can not teach religion in their schools then their education neglects the development of the highest in man, namely, the soul, and is, therefore, partial and inadequate for the needs of our polical institutions and the conservation of a democratic government. Therefore, the church must enter the field of education in the interest of the State.

We hold certain distinctive doctrines which mark us off from other denominations as a peculiar people. And every one of these doctrines necessitates education. A regenerated church membership, the universal priesthood of believers the symbolical conception of the ordinances, a democratic church polity, the private interpretation of the Scriptures the independence of our local churches, every one of these doctrines makes it absolutely necessary that we educate our people. Baptists voluntarily associate themselves together as churches for the conquest of the world for Christ, but they

must learn to think and act together to save themselves from the inefficiency of the mob and from religious chaos. If we are to stand at the heart of this modern world's life and lead in the forefront of this progressive generation we must have an intelligent leadership. The denomination which neglects the field of education or turns over their education of its young men and womanhood to secularism, the State or some other religious denomination, will soon be relegated to the rear of the world's life and finally thrown on the trash heap of denominationalism as a castaway.

XXVIII.

Christian Fundamentals in Education.*

E. M. Poteat D.D., LL.D.

I.

The catalogue of Furman University, Greeneville, South Carolina, carries a description of the "School of Christianity," which ends with the words: "The attempt being to acquaint the student with Christianity as a divine revelation, as the final philosophy of conduct, and as alone furnishing a sufficient dynamic for the moral life it enjoins."

Such a course with such a name and such a purpose will be judged a radical departure by some. Can it be justified? Let us see.

Christianity is the most stupendous phenomenon in the moral life of mankind; and no one can be judged as adequately educated who is left in ignorance of it. To require such a course is no more a violation of liberty than to require physics or Latin; indeed, than to require a college education. How many young people would go to college if they were not re-

*Watchman-Examiner, Aug. 6, 1914.

quired to do so? And if one is inclined to say that Christianity is too sacred to be the subject of class-room discussion, the reply is that psychology would be barred out for the same reason; for God's way of dealing with the soul is surely not more sacred than the soul. If we have a chair of philosophy, a chair of history, we may have, nay, must have a chair of Christianity.

But the full justification of our contention is to be found in the single and determining fact that "Redemption and Creation constitute a Spiritual Unity." That is to say the natural creation affording the materials of education and the spirit of man, which is the subject of the process are both members of one whole, the universe, which in turn proceeds from One Source, the Creative Energy of God. It follows, of course, that secular education is a contradiction in terms, and that all attempts to divorce education from religion are untrue to the human personality on the one hand, and to the physical creation on the other, and that whenever and in the degree that these attempts have succeeded they have been disastrous.

II.

Pedagogy antedates Horace Mann, Froebel, Herbart and Pestalozzi; it antedates Plato, it antedates Moses. It is the Divine Science *par excellence*. For God's education of humanity was its first opportunity, and exhibits its principles in fullest detail. All attempts to find and name these principles are attempts to think God's thoughts after him. All the progress of the race has been secured by education, and he who is the First and the Last and the Living One is the Teacher. Accordingly, in the final analysis, religion and education are inseparable. Religion is an educative discipline, and education is a religious discipline—the purpose of each being the perfection of mankind. And since perfection is not static

but dynamic, not a state but an ideal, a pursuit, a flying goal, the process which, seen from one point of view we call religion, and seen from another point of view we call education—this process must be eternal—

> . . . a divine splendor ever on before
> In that eternal circle life pursues.

Said Emerson: "The day of days, the great day in the feast of life, is that in which the inward eye opens to the unity of things." There are three unities—God, the world, the soul—and in any correct philosophy of education these three are one. Together they constitute the complexus of relationships which all sound education has in view. Education has been unsound and inadequate to the need whenever and in the degree that it has ignored or undervalued any one of the three.

We now see that in Christianity the antithesis between Science and Religion, between knowledge and faith, between the interests of the university and the interests of the church, is transcended in a higher synthesis in which the natural creation and the redemption of the soul appear as the work of one and the same Person. The New Testament sees that the fields of Science lie in the atmosphere of Religion; and as a man who handles things breathes air, moment by moment, for his sustenance, so Religion supplies to Science the breath of life. This statement is not contradicted by those scientists who profess to no religious interests. They are rather like the birds and the fishes in the following lines:

> "Oh, where is the sea?" the fishes cried
> As they swam its crystal clearness through,
> We have heard of old of the ocean's tide,
> And we long to look on its waters blue.
> The wise ones speak of an infinite sea:
> Oh who can tell us if such things be?

The lark sprang up in the morning bright,
And sang and balanced on shining wings,
And this was her song: "I see the light."
I look on a world of beautiful things
But singing and flying everywhere,
In vain I have sought to find the air.

"The undevout astronomer is mad," but he is probably the last man to find it out. Indeed, he may live his life through and never hear the message of the heavens—

Forever singing as they shine—
The hand that made us is divine.

Far saner was the professor who, on completing his preparations for an experiment, said to his class, "Silence, gentlemen, we are going to ask God a question."

III.

I have said that Christianity anticipated the new insight of the present day according to which Education and Religion cherish the same interests and aims. Both Paul and John hold the creative and the redemptive agency of Christ in close association in their minds; and it could never have occurred to them to set the realm in which the Lord's power is displayed in opposition to the realm in which his grace is made known. His grace and power are *his*—they do not involve contradiction in his nature, and they ought not to bring the students of each into conflict. Nay, the students of each realm are students of him and his work, and all their knowledge finds its proper culmination in him. In submitting to the laws of the cosmos we are submitting to Christ in one aspect of his being; and in response to his redemption we are submitting to him in another aspect and expression of his being. The work of Christ in its cosmical relations has been treated by Paul in

1 Corinthians, chapter 15; in Romans, chapter 8; in Colossians and Ephesians. I choose for special comment Colossians 1: 9-23.

It is a passage ablaze with great thoughts. In their outreach they sweep the universe, in their intensity they sound the depths of grace. They all revolve around the unchallengable pre-eminence of Christ in all things.

Since Paul wrote there have been enormous expansions in our knowledge. Astronomy has had to invent the new term "light-years" to give a name to the distances of the stellar universe. Geology has stretched our chronology to millions of years. Biology and chemistry have crowded these immensities of space and time with a new immensity of complex processes. History has brought to our tables the toilings forward of men through millenniums, and psychology has left us standing in wonder at the edge of the unfathomable abyss of personality.

Paul's statements are not concerned with distances and complexities, but only with the central realities; and accordingly they are not disturbed by the expansions of modern knowledge. However immense the universe of things it stands together in Christ; he is its bond of union; he holds it together. All the rays of the sun stream out from the sun, and they are unified in it. All the forms and energies and vitalities of the physical creation run back into Christ as their source and life, and they are unified in him.

But the Apostle goes further. He says that Christ is not only the cause, but the final cause, of all things. He is the goal of the creation.

Emerson, in a poem entitled "Two Rivers," captured the elusive fact of a purpose that rolls through all things, and that bears them onward to their predestined consummation.

Musketaquit flows through the plain of Concord; the other river flows through all things:

> Thou in thy narrow banks art pent:
> The stream I love unbounded goes
> Through flood and sea and firmament;
> Through light and life it onward flows.
> I see the inundation sweet,
> I hear the spending of the stream
> Through year, through men, through nature fleet,
> Through love and thought, through power and dream.
>
> So forth and brighter fare my stream,
> Who drink it shall not thirst again;
> No darkness stains its equal gleam,
> And ages drop in it like rain.

The last line here is very fine, and one needs to ponder it —the figure of speech, the thought—to rise to its point of view. Some one has said that the eye of the historian of Napoleon's great marches ought to be withdrawn to an immense height. And one is in peril of dizziness who essays to scale the range of Paul's vision when he says of his Lord, "All things were created by him *and unto him*" (ver. 16). This last phrase means that the universe of movements is unified in Christ as their goal. History is not an aimless river, making its lazy way to Nowhere as to some desert of nothingness in which it shall be lost. Professor William G. Sumner wrote an essay on "The Absurd Effort to Make the World Better." He developed the conception that history is a stream of tendencies; that we persons are afloat on its surface, and that of course we can do nothing to change its course. Sir Leslie Stephen in his *Agnostic's Apology* (1893) hopes that human society may stumble into some sort of order, but counsels us again and again to "moderate our anticipations." And he protests that we are only coddling our hopes with

superstitions when we think we see sure movement and a goal. It was a bit of extravagant sentimentality when Isaac Watts wrote:

> Thy saints in all this glorious war
> Shall conquer, though they die;
> They see the triumph from afar,
> And seize it with their eye.

But Paul saw it and seized it. He believed that the course of history was making toward some unimagined and unimaginable revelation of his Lord; that it would then, and only then, find its explanation when he who is its Cause shall be seen also as its Goal—the consummation of history an apoclaypse of the Lord.

Thus far I have only defined the Apostle's thought by marking the extreme limits of its range—the beginning and the goal of the Creation. He who was the first is the last, but he is also the Living One who died and is alive forevermore. It is necessary, therefore, to observe that his cross is the central fact in Redemption. Redeemed humanity, the universe of persons, that is, the universe as moral, is unified in Christ.

It is possible that in speaking of Christ as the goal of the creation Paul is still thinking of the physical universe, including, to be sure, all intelligences (ver. 16), and that our allusions to history under the phrase "unto him" may have been an error. But there can be no doubt of his meaning when he says that all things are reconciled to God by the blood of his cross—reconciled in the body of his flesh through death. Paul's mind moved easily through difficulties which would block the way of a less passionate and soaring nature. Without embarrassment he identified the Exalted Being he has been characteriing here with the Victim of Calvary, as in another place he does not hesitate at such an expression as "the blood

of God" (Acts 20: 28). And he gives to this event, the death of a young Jew outside the walls of Jerusalem, a meaning for the whole world of moral intelligences—including God, men and angels. I cannot say what are the contents of this reconciliation as it concerns angels. But we are not in the dark about its meaning for us. It is the blotting out of our sins, the cleansing of our guilty consciences, the healing of the estrangement between our hungry hearts and God. If we ask how this is done by the blood of Christ's cross, Paul does not tell us here; he is only asserting the fact, a fact which is abundantly borne out in the experiences of millions. And he reaches his culmination here, in the moral re-creation of a new humanity out of the old. For to Paul's mind this miracle is more wonderful than creation; and from this point of view the phrase, *unto him*, will mean that Jesus is the typical man, the pattern to which God is seeking to conform all the redeemed. At last we shall be like him, for we shall see him as he is.

To effect this transformation, in Paul's view, nothing short of the death of the first-born of all creation will suffice. And if we press him for further statement on this point, he would probably say that the Eternal manifested himself in time to show his power in Grace, as he had already shown his power in Creation. So Professor Mackintosh, in the statement already quoted, has correctly summarized the Apostle: "Redemption and Creation constitute a spiritual unity."

IV.

What now does this conclusion involve for education? To put the answer bluntly, this: An atheist cannot teach physics. I do not mean that an atheist cannot conduct an experiment in physics and work out the mathematics involved. He may, indeed, do these things with great skill; but he is fatally limited when it comes to full explanation. Such a

man may know how to manipulate a microscope, and to point out the marvels and beauties of biology, but he can never be in a proper mood in the presence of the things he sees, and he will never hit upon the true account of them; that is to say, he will never do so if the Christian view of the world given above is true to facts.

Mr. Herbert Spencer made a monumental attempt to give a naturalistic account of the universe. At the end of his two volumes of autobiography he confessed his failure, and wrote down there one of the saddest sentences of the past twenty-five years: "Thus religious creeds, which supply the place which naturalistic explanations try to fill and fail—and the more they try the more they fail—I have come to regard with a sympathy based on community of need, feeling that dissent from them results rather from inability to accept the conclusions offered, coupled with the wish that conclusions might be found."

What I insist upon is this: If Christ is the Creator of the world and the Redeemer of men, only those who know him in these characters can adequately teach the young. There are but three spheres of knowledge—the world about us, the world behind us, the world within us; or, in other words, Nature, History, Psychology. Nature is the sphere of revelation of Christ's power; History the sphere of the revelation of his Providence; Psychology the sphere of the revelation of his Grace; and only Christian men and women are fully qualified to teach in these three spheres.